The Churchman.

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AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, 8½ " " 4 "
" " " HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 4 "

Calendar for February.

17. First Sunday in Lent.
20. }
22. } Ember Days.
23. }
24. Second Sunday in Lent. St. Matthias the Apostle.

MARCH.

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. GOOD FRIDAY. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus*." Proper Psalms instead of Psalms for the day.

Poetry.

For the Churchman.

The Temptation.

O wherefore descend, Thou sweet Spirit of love
From regions of glory to earth's gloomy plains?
Why hover thy pinions, mysterious Dove,
O'er lands where death's shadow in tyranny reigns;
Why rest on the brow of the Lamb without spot,
Or fill the rapt soul of the Baptist with light;
If Thou com'st but to darken Emmanuel's lot
And forth to the desert His footsteps invite?

Yes! deep in the gloom that encircles the hour
When He the All Holy rose up from the wave,
And strong in the might of ethereal pow'r
Went out to the wilderness, Satan to brave.
Weak thought cannot follow His desolate path,
Nor image the throes of His Spirit within,
When He faced in the solitude darkness and wrath,
And bowed His pure soul to the mock'ry of sin.

Swift flash the wheels of the chariots in Rome,
And proud hearts are dreaming of empire and ease,
The Stoic reads coldly his ponderous tome,
And garlanded youth drains life's cup to the lees.
But here, in the desert, the contest is waging,
Which angels bend over in silence and awe;
Here stands the dread foe of humanity raging,
Here kneels the upholder and servant of Law.

Ye fields of the air, and ye heights of the mountain,
Ye glittering treasures of perishing earth,
Ye battlements dizzy near Siloa's fountain,
How weak your temptations, how trivial your worth!
Ye rocks of the desert, ye shadows of night,
Cold, hunger and solitude, where is your pow'r?
And thou! prince of this world, arising in might,
What trophy remains of thy conflict and hour?

Blest spirits of mercy, ye guardians of good
Bright angels of Heaven that watch o'er your King,
To the frame spent and weary yield nurture and food,
And balm to the worn heart in tenderness bring!
And oh! when we travel the desert in fear,
When darkness and danger encompass our way,
May that minist'ring love our frail footsteps be near,
That shed round the Saviour the warmth of its ray

Waddington, Lent, 1849. J. H. H.

Selected Matter.

The Fulfilment of the Ministry.

A Sermon, preached before some Clergy of the Diocese of Worcester, by the Rev. Edward Monro, M.A., Incumbent of Harrow Weald, Middlesex, England,—and published at their request.

Col. iv. 17.—Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

[Concluded from last week.]

Now what are some of our immediate duties, and what may be some of our faults?

Among the failures to which the minister of God may be tempted, I would suggest, first, distinct worldliness of mind. Seeking the society of the great, being flattered by the attentions of the noble, and courting the favor of the rich, are as distinctly the tendency, and more than tendency, of many of those whose expressed creed involves the highest standard of self-abnegation, as it was of men of a baser standard and a lower profession. The love of the good word of the great is not kept out by the shield of a catholic tone of mind—the world catches its victims under all guises and forms; and the court of the religious noble is as much the snare of the world as the gayer scenes of open vice. Take care of the world, in whatever school or shade of religious opinion. And remember, the world is not only confined to the great. The approving eye of our Brethren, the love of singularity, the adoption of opinions for the sake of notoriety, or of giving vent to a peculiar bent and talent, as much are parts of the fascination of the world as the favoring eye of aristocracy and royalty. Oh, guard yourselves, holy Brethren, against this snare.—What will He say when He comes, if He shall find us neglecting the souls of perishing millions, who know nothing of His name and of His Atonement, while we are spending hour after hour amid the flatteries of the great, or in eliciting admiration for peculiarities, eccentricities, and originality of conception?

Another tendency of the clergy is to a hollow æstheticism. Beautiful and too long forgotten has been the Church's ceremonial; pregnant with deep and hallowed meanings, and conveying life through the ministration of outward forms, no doubt are all her external rites—the symbolism of her architecture, the purity of her vestments, and the severity of her music: still they are but a chrysalis, in which the immortal soul is preparing to spread its wings into eternal day. We must not spend our time there. We have a higher work, a holier vocation far—to rescue souls for whom Jesus was incarnate; to guide to Him men who scarcely know that He died and lives again; to comfort the penitent; to heal the broken-hearted; to sympathise with the unhappy: in one word, to bring souls to Christ is our great work,—all else is, in comparison, nothing. Our most perfect churches, our most symbolised architecture, our most elaborated choirs, our purest and most heavenly music, without an intense effort to save souls, are but as a sepulcher which was framed to hold Christ; but "Behold, He is not here: why seek ye the living among the dead?" While those churches are filled with really earnest souls, while that music becomes the wing which bears up the cry of the penitent or the peaceful hymn of the redeemed, while those symbols speak of faith and holiness to a thirsting spirit, they are the sepulchers in which Christ retires from the world with His elect—tombs enshrining God: but the moment they contain no burning heart within them, no inquiring penitents, no earnest souls, then, at the door of your church, at the threshold of your choir, the angel of God will meet you with stern rebuke—"Why seek ye the living among the dead? He is not here." No! go first and seek souls, then raise your church and perfect your ceremonial; but, till then, they are empty sepulchers without Christ, because without the souls of His poor. Reverse the order, and begin with the hearts of your people; then let your church be beautiful, because so many grateful hearts are burning for an adequate place wherein to return God thanks for His redeeming love; then let your music be beautiful, because so many voices are waiting for a chant in which they may blend to ascend to the Throne of the Lamb. Let the services of your holy hours, the ministrations of your holy seasons, be struck out by the inward need of longing souls, which impels them and requires them; then they will become bodies to quickened spirits, tombs of blessed ones waiting in this lower earth for their happy home, sepulchers of Christ, wherein His redeemed abide with Him in still retirement: but without this, ceremonial is the worst of mockery, æstheticism the most empty of unrealities. Holy Brethren, bring souls to Christ by solemn warning, by inducing them to unburden to you their secret anguish, by spiritual guidance, by earnest entreaty, by untiring watchfulness, by consistent example; then you will "fulfill the work of your ministry." I do not say this to depreciate æstheticism in itself, still less in forgetfulness for one moment of the awful Presence which ever abides within Holy Walls, but surely is there not in this day a tendency to neglect the work of the soul, while we are engrossed in arranging its external furniture? We would not build houses for corpses, nor lay out gardens for withered leaves. You know it is a fact that, in this land, souls in thousands are perishing for lack of knowledge; that in the crowded alleys and the dark garrets of our mighty cities, in the densely-crowded rooms of our gigantic factories, in many a retired village and secluded shore, there are people who bear the name of Christ, who lie in a darkness more dense than that of the heathen who know not God.

Another fault amongst us seems to be, a tendency to seek bodily and personal ease, aided by the view that society is to be leavened, rather than that the individual is to be guided. Some think that the minister of God is in his truest position when he simply influences by his example, to the exclusion of the stern, [illegible] individual and personal ministration; that we are to be sought for before we seek, and to be invited before we invite: all these opinions, I say, tend to favor that love of ease and dread of exertion so many are yielding to. The fear of having daily service, lest we be tied,—the alarm at beginning close, systematic work, lest we become too closely rivetted to the sphere of our vocation, are retarding in many cases the energy and devotion of the ministry. We may not argue thus; our whole life is Christ's: "We are not our own, we are bought with a price." By us, life is to be unvalued, death unheeded, ease and health of no consideration, so as only we can glorify Him, and bring to His judgment-seat souls committed to our keeping.

Another fault amongst us is want of unity. We split into parties, we have a tendency to partisanship, while we profess to denounce sectarianism. We are too much sometimes inclined to support a faction whose distinctive existence depends on some doubtful formula of truth, and to sacrifice reality and sincerity. We do not enough value and co-operate with earnestness. We shrink more from fellowship with one who differs in an outward, and perhaps uncertain mode of statement, than we do from sympathy with those who, while they accord with us in such expression, are deficient in love. The cant of religious phraseology, the exclusiveness of arbitrary boundary lines, limitations that lack authority, are as much the habit of one party in the Church as they are of the other. Men of catholic mind, alike with those who have not been educated to appreciate catholicity, tend towards this infirmity! Surely to the peace-maker has been assigned a high position amongst the eight beatitudes. *Our* spirit should be rather that of love than intolerance. Our eyes should be keener to detect the Love of God in the heart, than a flaw in the outward expression. If we love Christ above all things, and desire to be "hid in Him," we should oftener find common ground with each other than we do. Love of self generates love of party; for the opinions and the success of our party reflect, as from a mirror, ourselves. We are bound in this day to remember, that there are causes for the non-appreciation of catholic doctrine and ecclesiastical discipline which should make us tolerant. The suppression of the Church's authoritative voice in the younger days of those whose hairs are now grey in the love and service of God, may enough account for the error of their objective creed,—they would have valued, if they had had, our opportunities. We cannot, we dare not, judge them by the same rigid standard with which they would have been judged, in a day when the slightest deviation from the obedience to the Church's spirit was more palpably a sin. To the true servant of Christ there must be a greater attraction in one who "hungers and thirsts after righteousness," although somewhat mistaken through ignorance, than there is in one who, while true to an external system, is deficient in love. Of course there are occasions where the extension of such tolerance would be a sin; but the check that *we* require seems to be in the other direction.

Another fault amongst us is, an over-distance in manner and feeling observed towards our flock. Our object should be to offer sympathy, to excite confidence, to induce free communication, to banish restraint. Acquaintance with the hearts of our people and close union with their affections, though even if it be so at the expense of some of the external dignity of our order, is our aim; Love is better than deference, confidence a higher attainment than expressed respect: though, rely on it, none of these results will be lost, but rather enhanced, by the adoption of a less restrained intercourse.

Again: we are not systematic. Every subject-matter in life is made the object of systematic arrangement and scientific rule, while the highest of all subject-matters, the Soul and Conscience of man, which are committed to our ministration, are left to a management which would be despised by the meanest sciolist in the world's phenomena. And yet what requires so laborious an investigation, so delicate a touch, so anxious a vigilance, as the formation of the Saint? It is an awful thought, holy Brethren, that in the parishes committed to our trust are many baptized Saints whom He has committed to our care, and ours alone, to prepare for their place around His throne.

The private and public life of the parish priest, the regulation of his family, the economy of his arrangements, the moderation of his living, the systematic nature of his ministrations, will form a considerable part of "the fulfilment of his ministry," while the absence of these will impair its effect and much nullify its powers. On the former of these heads the clergyman's private life, we might dwell at length. But in brief, inasmuch as it is one of the points in which there is too much tendency amongst us to deviate from the high line of self-devotion, I will say a word. It must strike any unprejudiced mind, that there is a wide and appalling difference between the arrangements of time adopted by the clergy and that fallen into by every profession and trade of English society. In the latter, we find men of talent, earnestness, perseverance, and influence, so ardently employed in the pursuit of professional distinction or the acquisition of wealth, that health is sacrificed without compunction, society given up, the rules of domestic life without hesitation suspended, the arrangements of the household, the habits of life formed by each of its members, wholly framed so as best to attain the object in view. Who blames the physician who attends the summons of his patient throughout the usually festive hours of the evening, or those devoted to repose at night? Who expects to find the barrister in the full pursuit of his professional career at the usual gatherings of evening social life? his absence is expected, his devotion admired, his energy held up as an example. What in the history of society is more punctilious and exact than the rule of military discipline? Where is the soldier who does not forego every call of the world for the far higher ones of his professional life? To a late hour, in city and in village, the lights burn which betoken the persevering labor of the workman, who, to amass a little heap of gold, is calmly and patiently sapping the foundations of life and health. But, alas! turn away from these to that (so-called) profession whose object is the salvation of immortal souls, the glorifying a redeeming God—whose ranks are called out to fight with legions of ever-active Spirits—and what do we find their position in society? Expected, as a matter of course, because they are tied by no positive obligation, to form one of every party gathered for an evening's amusement—blamed, as fastidious and enthusiastic, if they plead their ministerial calls as excuses for their absence—looked upon as the only class of men in society who are able to pay and return the common visits of daily courtesy—society seems to think that the clergyman's day of duty ends with the close of afternoon, and that his highest vocation is to be the example of respectability and dom[illegible], what a fearful contrast is here! On the one side, where the object, at the highest, is the praise of man, ambition, wealth—men are devoting every thing. On the other, where the objects are the salvation of souls for whom Christ left heaven, eternal happiness, and the rescuing immortal beings from never-ending agony, *we* are sacrificing next to nothing, when we compare the average of ministerial devotion with that of the professional world. The impression society has received of the easiness of our life has been given by ourselves. It tests us by a standard we have raised. Have *we* no work in the evening? Are there not cases of spiritual want, as pressing on our attention as those of temporal malady are on the physician? Shall he hear midnight strike in the pursuit of his vocation, and we consider ours fulfilled at six o'clock?—Can we afford to be often dining out? Are there no masses of society in our parishes, who can only be reached after the hours of return from labor, and who, if we do not meet them then, are never grappled with at all?

Among the tens of thousands that thread the evening streets of London, Manchester, or Birmingham, are there no souls who are perishing for lack of knowledge, and whose eternal destiny is mysteriously bound up with him to whose spiritual charge they are given? Can we be "fulfilling our ministry," while the lights gleam till midnight from the theater, the gin-palace, and the gambling-house, and our churches alone are dark, and ourselves threading the mazes of easy society? Can this be right? "Shall we stand when He appeareth?" I simply and earnestly ask you, Will He bear to find, that "the children of this world" have been, indeed, "wiser than the children of light?"—that we have allowed every earthly object to be pursued with an energy greater than what we are using for ours? Remember that He expects tenfold more of us than of any of His creatures. To us has been given His high Commission, and He is One who will reckon with us "to the utmost farthing." I see no available excuse; you may plead the fashion of society, the opinion of the world; but you have formed the one and yielded to the other. No. Our work is not finished when the common routine of visiting schools, attending vestries, sitting at committees, and fulfilling an afternoon service, are over. The guiding and pleading with souls are works which *never* cease till Time shall be no more. We are to be untiring as He was untiring—crucified as He was crucified—patient as He was patient—earnest as He was earnest. We must reduce our life to system, within the limits of which the hours and calls of the world *cannot* be included. We are, proverbially, the least systematic of active men, and yet our immense responsibility requires us to be most so.

You may say to all this, How high and severe are the calls of our life—how beyond human strength—how appalling to contemplate! All most true: but, in the words of St. Paul, when speaking of that same ministry, "Who is sufficient for these things?" With all our responsibility, we have the *special* Grace of God, the *special* Presence of Christ; and while the need of our devotion is so imperative, remember it is, at the longest, for not more than some forty years longer for the youngest of us—not a quarter of that for many of us—and then our denials and painful sacrifice will pass away into a state of eternal Rest; and while our requirements are so much greater than those of others, our reward in heaven will be so much higher. "When the chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away:" that is enough for us. Blessed shall have been this day, and this occasion, if it shall have kindled in the hearts of any one of us the determination "to fulfill our ministry" with a greater devotion.—May the drops, by God's blessed help, gathered up for *our* nourishment here, to strengthen our personal energies, return as a refreshing dew on the soil from which we drew them!

From the Banner of the Cross.

Letter from Bishop Whittingham.

REVEREND AND DEAR BROTHER:—

The conclusion of your brother of the *Southern Churchman* that my articles were not admissible to his columns has put an end, perhaps seasonably, to what was threatening to become a tangled discussion.

Several questions were more or less directly, before us.

1. Is Mr. Parks right in saying that "at each revision of the Liturgy, and in every conference between the representatives of the Church and the Puritans, the latter condemned the "office for the baptism of infants," and the former justified it, on the ground "that it teaches the doctrine of *real baptismal regeneration?*"

2. Is Bishop Hopkins right, in saying that "the Puritan party, in the reign of Elizabeth made no objection to the term 'regeneration, nor to any thing else in the Baptismal Service or the Catechism, which belongs to the present question," *i. e.* "that concerning spiritual regeneration in infant baptism, and that this was particularly evident at the celebrated Conference of Hampton Court:" and that "there was then no controversy between the two parties on the subject" of spiritual regeneration in infant baptism?

3. If that were so, that there was "then no controversy between the two parties" on that subject, does it prove that *both* views were held, as equally permissible? or only, that *one* of the views were held by *both* parties? and if so, *which view?*

4. Does the prevalence of Calvinism in the Church of England between 1580 and 1620 prove that the doctrine of spiritual regeneration in infant baptism was then held to be erroneous?

Unless this last question were to be answered in the affirmative, the *Southern Churchman* would gain nothing by the settlement of the others. This will appear in the course of what I have to say

I. As to the first question: Mr. Parks is not right *in the letter* of his assertion: (it may be that the mistake was made by Calamy, to which Mr. P. refers:) but he is right *as regards its substance*. He is *not* right in saying that "the office for the baptism of infants" was before the Hampton Court Conference as objected to by the Puritans, on account of its "teaching the doctrine of real baptismal regeneration."

But that doctrine *was* before the Conference *as taught in the Prayer Book* and *objected to by the Puritans*.

The accounts that we have of the Hampton Court Conference are very brief, and in proportion unsatisfactory. They clearly state an objection taken by the Puritans to the office of Confirmation, as if it involved a derogation of baptism: but merely mention that "the rubrics in the Communion Book set before confirmation were read" in the discussion of that subject. (Barlow's Sum and Substance, &c, p. 173. Cardwell's Conferences.)

It is from another source that we learn the *full extent* of the question in discussion when those "rubrics were read." In Collier's History of "several Sussex ministers" (Puritans) extracted from Whitgift's Register, Anno. 1583.—"Being demanded the reason of their nonconformity, their answer was, "that there were several passages in the rubric which they desired to be explained.' The rubrics upon which they found their exceptions are these: That in the latter end of the preface set before the Catechism in the Communion-book, [at that time the Catechism and the Confirmation service made one Office, beginning with the Catechism, and called sometimes "Catechism," sometimes "Confirmation:"] there are these words:—'And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth that *it is certain by God's Word, that children being baptized, have all things necessary for salvation, and are undoubtedly saved.*' Upon which words they moved this doubt, whether by these words the book confirmed this opinion, that the sacrament of baptism did of itself confer grace 'tanquam ex opere operato;' that is, whoever is baptized, must of necessity be saved 'ex opere operato' though otherwise a hypocrite or infidel?"—That is, they put upon the doctrine of baptismal regeneration the same cruel distortion as is now put upon it, and assumed that if the sacrament of baptism conferred grace, that grace must be irresistible and indefectible, the grace of renovation and final perseverance. The answer then given them, as recorded by Collier, is directed against this false assumption, and against their other objection to confirmation, which the record he quotes does not notice, but which does come up, and alone, in the record of the Hampton Court Conference.

Thus it appears that as early as 1583 the Puritans understood the rubric as it then existed in the Prayer Book to teach (as it does) that grace is conferred in the baptism of infants; and putting their own construction on that doctrine, objected to it in consequence.

We have seen that the rubric thus objected to was before the H. C. Conference; and that it was so, with reference to that objection, as well as the one above mentioned in Barlow's account, will hardly be doubted especially as we find the Bishop of London (Bancroft) on the same day "layding open the absurdities and impieties of their opinion who think there is no necessity of baptism; which word 'necessity' he so pressed not, as if God without baptism could not save the child; but—the case put, that the state of the infant, dying unbaptized, being uncertain, and to God only known; but *if it die baptized, there is an evident assurance that it is saved*—who is he, that, having any religion in him, would not speedily, by any means, procure his child to be baptized, and rather ground his action on Christ's promise, than *his omission thereof upon God's secret judgment*?" (Account, &c., Cardwell, p. 175.)

Bancroft's assertion on this occasion, is merely another form of the rubric as it then stood. His use of it, for the condemnation of neglect of infant baptism founded on a persuasion of "God's secret judgment" (*i. e.* the decree of irrespective election or reprobation,) shows the pith of the Puritan objection to the rubric.

Accordingly, in the Conference before the Lords in 1641, that objection came up again, in the form of a query, "whether in the last rubric of confirmation [before the office is meant,] those words to be left out, 'and be undoubtedly saved?'" (Cardwell's Conf. p. 276,)—admitting no doubt, as it so stands, that the difficulty was the same afterwards brought in 1661, and so fully stated by Baxter in his Life and Times, Part II. § 402—415.

The objection to the positive declaration was, that being made indefinitely, of "children being baptized," it included *all* baptized children, and affirmed of all such their undoubted salvation, and its certainty by God's word. This excluded, 1. The *charitative* interpretation of infant baptism; affirming the saving efficacy of the ordinance, as scriptural truth. 2. The hypothesis that *only elect* infants are regenerated and saved—even in the form of supposition that all baptized infants dying before adult age *are* elect—because it is affirmed of *all* baptized infants, and affirmed of them as "certain by God's word," whereas the scriptural certainty of the election of baptized infants could not be affirmed, the decree of election being secret: and 3. The theory that baptismal regeneration is the mere seal of the covenant blessings of the children of true believers; because the Church admitted to baptism whatsoever children were presented by competent sponsers, be their parents who they might. All these points were brought up in the Savoy Conference. They were all equally involved in the objection made to the same rubric in 1583, in 1603, and in 1681.

During all that time, as from the beginning of her reformation, the Church of England had authoritatively declared the *undoubted salvation* of all baptized infants to be certain by God's word. Will any one pretend that that declaration does not assert the spiritual regeneration of baptized infants; *i. e.* their justification, adoption and sujection to the sanctifying application of the blood of the Redeemer? or that the men who had it under consideration, when it was made a ground of objection in three successive generations, did not regard it as involving that assertion?

The question of "real regeneration in infant baptism," then, *was* before "every conference between the representatives of the Church and the Puritans," although the *language* of the *office* of Infant Baptism *was not*.

II. Bishop Hopkins is right as to the *letter* of his assertion, but not so as regards its substance. From the foregoing statement it appears that there was controversy between the two parties in the Church on the subject of the conferral of grace in infant baptism, and on the declaration of the scriptural certainty of all baptized infants made by the Church; and these topics *involved the whole interest of the doctrine* of spiritual regeneration in infant baptism. Yet it does not appear that infant baptismal regeneration *in terms*, was a subject of discussion; nor that objection was made to "any thing *in* the Baptismal Service or the Catechism" belonging to that question. The rubric which *was* objected to, was *before* the Catechism, not *in it*.

III. The rubric that was objected to, makes it very clear that whether there was controversy between the two parties on the subject, or not, *both* views of baptismalregeneration—that which affirms, and that which denies, its real, spiritual charater in the case of infants—*could not have been holden in the Church, as equally permissible*. Until it shall have been proved that the Church of England ever held that it is "certain by God's word" that *any* human soul is "undoubtedly saved" *without* "real spiritual regeneration," it must be admitted that so long as her positive authoritative declaration that "it is certain by God's word, that infants being baptized, *have all things necessary for their salvation*, and be undoubtedly saved" remained in her Prayer Book, she did formally and expressly teach *one* view *the other*. Each of the Puritan modes of explaining away the baptismal regeneration of infants is met and rebutted by that declaration, as the Puritans themselves perceived, and by the mouth of Baxter certify. In so far, then, as "the two parties," at the Hampton Court Conference, and both before and after it, were "agreed," they were agreed in the *one* view asserted by the Church, that all infants being baptized are in possession of "all things necessary to their salvation"—which no man in that Conference would have thought it less than heresy or blasphemy to affirm them to be, without "spiritual regeneration."

IV. The question whether the prevalence of Calvinism in the Church of England at any given time, does not prove that at that time, and in the same proportion in which Calvinism prevailed, the doctrine of spiritual regeneration in infant baptism must have been denied? is easily answered.

The fact that Calvin himself taught that spiritual regeneration takes place in infant baptism is its sufficient answer. What he held, his followers might hold. The question, be it well understood, is not, whether he or they hold that *all* infants receive spiritual regeneration in baptism? But whether they held that *infants are spiritually regenerated in baptism?* Calvin may have had his own mode of reconciling this position with the dogma of personal irrespective election. His followers may have had theirs. The Church of which those in England were members, asserts *her* doctrine of the effect of baptism administered to infants, of *all* infants receiving baptism.

That Calvin did hold that baptismal regeneration is "spiritual regeneration," and that infants are so regenerated in baptism, will appear from the following sketch of his chapter in vindication of infant baptism.

He begins it with an apology for the length at which he intends to discuss the subject, on the ground that it is "res maxima"—*a subject of the greatest moment;* and that it will tend greatly to "the clearer explication of *the mystery of baptism*." He goes on to caution the reader that attention is to be fixed not so much on the outward sign and visible representation, as on "the true promise," "the spiritual mystery," and "the interior secret working"—that the sum and substance of baptism, not the visible ceremony, is to be had in mind—and that the sum and substance is, the cleansing of sins obtained by the blood of Christ, and the mortification of the flesh, consisting in the partaking of His death, by which the faithful are regenerated into newness of life, and so into fellowship with Christ. (*Instit.* Lib. IV. c. xvi. § I.

Baptism, he argues, succeeds circumcision, which was the sacrament of the same import under the old dispensation. "The promise," says he, "in which we have shown that the virtue of the signs consists, is one and the same in both; namely, *the paternal favor of God, the remission of sins, eternal life*. Again, *the thing figured* is one and the same, to wit, *regeneration*. The basis on which the fulfilment of these things rests, is the same in both. There is no difference between them, as regards *interior mystery, by which all the force and property of the sacrament is to be estimated*." (Ibid. § 4.)—"Now if we examine whether infants have a right to baptism, must we not call him him exceedingly silly, nay, mad, who can only dwell on the element of water and the outward observance, and will not endure to have his mind turned *to the spiritual mystery? of which, if any note were taken, it would appear* beyond any doubt, *that baptism is rightly administered to infants*, as that which belongs to them. For the Lord did not formerly vouchsafe circumcision to any without making them partakers of all those things which then were signified by circumcision. Otherwise He would not be mocking His people with mere show, if He had put them off with fallacious symbols; which it is horrible even to hear. For He expressly pronounces circumcision to be to the little infant in the place of a seal, to seal to it the promise of the covenant, which covenant, if it remain sure and stable, belongs not less to the children of Christians now, than formerly it pertained to the infants of the Jews under the Old Testament. And *if they are partakers of the thing signified*, why shall they be denied the sign? If they *obtain the truth*, why shall they be repelled from the figure? *Although the outward sign in the sacrament so coheres with the word, that they cannot be torn apart*, yet, if they were separated, of which, pray, should we make the most account?"—(*Ibid.* § 5.)

The Anabaptist objectionis brought forward: "Infants are not fit subjects for baptism, by reason of their age, which incapacitates them for the the spiritual mystery sealed in it; that being *spiritual regeneration*, which cannot take place in early infancy. They must, therefore, be considered as children of Adam only, until they grow up to an age capable of the second birth."—"But *to all this*," it is replied, "the truth of God is adverse. For if they were to be left among the children of Adam, they would be left in a state of death: since in Adam we can do nothing but die. But on the contrary, Christ commends them to be brought to Him. Why so? *Because he is the life. In order, therefore, that he may give them life, making them partakers of Himself*. Whereas these men thrusting them afar off, would condemn them to death." It is then shown that to be left children of Adam only must be a state of death. "What," he goes on, "can be more plainly said, than 'that flesh and blood cannot inherit he kingdom of God.' Whatever, therefore is ours must be done away, (*which cannot be done without regeneration*) and then we obtain that possession of the kingdom. Moreover, if Christ speak truly, when He declares that He is the life, it is necessary *that we be inserted into Him*, that we may be rescued from bondage unto death. '*But how*, they say,' *can infants be regenerated*, who have no knowledge of good or evil?' We answer, *the work of God, even though it be not subject to our comprehension, is not therefore null*. But that infants who shall be saved (as certainly some, at least, of that age shall be saved) *must first be regenerated of the Lord* is perfectly plain." He goes on to show this, from their being born in sin; and to prove from Scripture that sanctification from the womb is a thing possible with God. "What they object to the contrary, 'that the Spirit in the Scriptures acknowledges no regeneration except of incorruptible seed, that is the word of God,' is a wrong interpretation of that passage of St Peter, which has respect only to the faithful who have been instructed by the preaching of the gospel. *For such*, we own that the word of the Lord is the only seed of *spiritual regeneration: but we deny* that it is thence to be gathered, *that infants cannot be regenerated* by the power of God; which is as easy and ready to Him, as it is incomprehensible and admirable to us."—"But inasmuch as they think it would be very absurd, if any knowledge of God should be ascribed to [illegible] *receive that grace*, the fruition of which in its full largeness they shall shortly after have? For if the fulness of life consists in the perfect knowledge of God; inasmuch as some of those whom death snatches hence at once in their first infancy, pass into eternal life, they certainly are received into the most intimate contemplation of the face of God. Those, therefore, whom the Lord is about to illustrate with the full splendor of His light, why may He not, if He so please, irradiate also at present with some little spark? especially if he put not away their ignorance, before He release them from the prison of the flesh! Not that I would rashly affirm them to be furnished with the same faith which we experience in ourselves, or to have an altogether similar knowledge of faith; (which I would rather leave in suspense;) but that I may a little repress the foolish arrogance of those who boldly deny or assert whatever comes into their fancy." (*Ibid.* § 16, 17, 18.)

Again, he meets the objection that infants are incapable of baptism, which is the sacrament of repentance and faith, because incapacle of the things signified: "This objection can be solved with no trouble: they are baptised into future repentance and faith; which, though they be not yet formed in them, *yet by the secret operation of the Spirit a seed of both is hidden in them*." (*Ibid.* § 20.)

So again: "He objects again, 'infants cannot be considered new men; because they are not begotten by the word.' I repeat what I have so often said, that doctrine is, indeed, the incorruptible seed for our regeneration, in case we are capable for its reception: but when by reason of tender age, we are unfit for teaching, *God has his own way of regenerating*." (*Ibid.* § 31.)

These passages leave no doubt of the assertion of spiritual regeneration in infant baptism by Calvin. He believed that in the ordinance, infants, by the secret operation of the Spirit, receive grace and are made partakers of life in Christ, being inserted into Him, and so regenerated, of the Lord, by the work of God implanting in them a hidden seed.

How Calvinistic divines in the Church of England held the same doctrine, has been already shown, in the cases of Davinant and Ward, members of the Synod of Dort, and successively incumbents of a professorship of divinity in Cambridge for thirty years of the first half of the seventeenth century.

I will adduce but two other instances, one before, the other after the period of their incumbency.

The famous Robert Baroe, Professor of Divinity at Oxford, whatever umbrage he gave by his defection from Calvanism in other points, was not forsaking his school when he taught that "all infants in the Church are *justified and regenerated by the Holy Spirit*, as their age will admit; *salvo Dei consilio*, which is wont to show itself forth in adult age; that they are *all truly justified in the sacrament:* having then potential and inclinative faith, such as infants may have; and perseverance being not then in question; actual and habitual faith in the promises of the gospel, and perseverance therein, pertaining to adult age and not to that of infancy." (Rob. Baron. Disputat. de Orig. Pecc. sect. 14.) This, it will be perceived, (with the exception of the reference to final perseverance, to guard against objection on that score,) is precisely the view of Calvin as regards the efficacy of the sacrament in the case of infants, only definitely affirmed (with the Church of England in her rubric) of *all* baptized in the Church.)

Baroe flourished before 1580; but his doctrine may in be considered as represented the Hampton Court Conference by Dean Overall, who there spoke of "men regenerated *sacramentotenus* only, and such as are indeed *according to God's purpose and calling*; in the former class referring to what had been the condition of the persons at their reception of the sacrament in infancy; in the latter, to the subsequent "showing forth of God's counsel in adult age."

Dr. Daniel Featly, also of Oxford, was in his day a man of great eminency as a divine. He proceeded B. D. in 1613, D. D. in 1617. In the former year he was made by Archbishop Abbot his domestic chaplain, in which post of honor and confidence he continued until 1625; being in the meanwhile presented to more than one valuable living by his patron. I mention these facts to show his standing as a Calvinist. It is well known what school in the Church had the countenance of Abbot. In his old age, Featly was *an acting member* of the Westminster Assembly of Divines. It was at that time (in 1645) that he published his work against the Baptists with the quaint title of "The Dippers Dipped." From it I will quote two passages.

"They argue," says he, "from the effects of baptisme; baptisme is the *laver of regeneration*, the *burying of the old man*, the *putting on of Christ*, the *putting away the filth of the flesh*, with *a confident demanding of a good conscience*. But children are not regenerated nor renewed in their minds, nor have put on the new, nor can confidently demand with a good conscience out of a certain persuasion of faith: therefore they ought not to be baptized.

"But we answer, the texts of scripture upon which they ground their argument, namely, Colos. 2: 11, 12; Tit. 3: 5; Heb. 10: 22; 1 Pet. 3: 21, contain in them high commendation of baptisme, but no prohibitions of administering it to children; for all these effects the Spirit of God produceth by degrees, as we grow in faith, and in the knowledge of our Lord Jesus Christ: *they are begun at our baptisme*, but perfected afterwards, unless the party immediately die after baptisme, when no doubt God supplieth that by the extraordinary worke of the Spirit, which riper years with the ordinary means of faith would have brought forth, if God had spared them life. *Children are regenerated by the impression of God's image in their soul*, which in process of time shineth most bright in them by supernatural light in the understanding, and purity in the heart, and conformitie in their lives to the law of God: *they are also purged from the guilt of their sinnes, and Christ's righteousness is imputed unto them*, though they have no sense or feeling thereof till God worketh powerfully upon their hearts by the preaching of the word, and they apprehend Christ's merits by an actual faith. As a flower in the winter lies hid under the ground in the root, which at the spring shooteth forth the leaves thereof; *so in children that are baptized there remains that root of sanctifying grace in their hearts, which in riper years* PUTTETH FORTH THE LEAVES *thereof by a holy profession, and* BRINGETH FORTH FRUIT *by a godly conversation*." Page 59, 60.

Again: "They who most stand for the baptizing of children will not have faith and baptisme severed; for they baptise children into their father's faith, &c. So farre are they from excluding faith from infants that are baptised, that they believe that all the children of the faithful, who are comprized in the covenant with their fathers and are ordained to eternall life, *at the very time of their baptisme receive some hidden grace of the Spirit, and the seeds of faith and holinesse*, which afterwards beare fruit, in some sooner, in some later. Neither is this any paradox or new opinion: for St. Jerome (advers Lucifer) and Austin ep. 57, ad Dard. and Zanchius [the Strasburg reformer] *de tribus Elohim*, affirm 'that the Holy Spirit moveth upon the waters of Baptisme, and that as the Spirit in Genesis 1: 2, rested upon the waters, *incubat aquis*, that He might cherish and prepare them for the producing of living creatures: so the Holy Ghost resteth upon the waters of Baptisme, and sits as it were abrood upon them, and blesseth them, and therefore doth cherish the regenerate and animate the elect. (Page 65, 66.)

This was no theology learned in the school of Laud. It was no fashion, taken up, after the influence of Arminius began to bear upon the divines of England. From a suspicion of succumbing to that influence, or learning in that school, Abbott's favorite chaplain, the pupil and biograper of Rainoldes himself, is completely free. It is an English divine of the school of Calvin, showing us how Calvinism in England was able to hold and teach *the spiritual regeneration of infants in the sacrament of baptism*.

The existence of Calvinism in the Church of England, then, is no argument against the interpretation of the offices of that Church in their natural sense, and the assertion of real, spiritual regeneration in infant baptism as the doctrine of the Church. It may be urged, as it has been by the learned Bishop of Vermont, as a plea for the toleration within the Church of those who deny the real, spiritual regeneration of *all* infants. But it cannot be tortured into an argument for *their* intolerant denunciation of their brethren who hold the reality of spiritual regeneration in baptism, as "innovators," teachers of "Popish doctrine," "perverters of Scripture worse than the most ultra Gnostics," &c. The manner in which Mr. Park's book, for teaching the very doctrine taught in terms by Cranmer and Jewell, and Calvin and Featly, only without limitation to the elect babes of believers, has been denounced and misrepresented, is a melancholy evidence how far prejudice can go towards making good and courteous men forgetful of the very plainest rules of sober criticism and Christian duty.

Very faithfully your friend and brother,

W. R. WHITTINGHAM.

Communications.

For the Churchman.

"A Unitarian in faith; of the future professing to be without fear, as he was without knowledge."

The above was extracted from an obituary notice which appeared, some time since, in several of our papers. The writer is aware that the term "Unitarian" covers a vast variety in modes and degrees of belief; from the ancient Arians, who acknowledged that Jesus possessed every divine attribute except eternity, and therefore that he was a superhuman, and even superangelic being, indeed, they would say, a divine being, yet created by the Father; to the modern Socinians, who regard Him as a mere man, and even one for whom allowances for imperfections and infirmities must be made. There are, therefore, probably, many points of "Unitarian" belief, and "Unitarian" denial, and "Unitarian" doubts, which it would not be just to attribute to all who call themselves "Unitarians." For the *system*, however, as far as that is a fair development of its fundamental principles, all who profess it must be held more or less responsible. But the writer objects to conceding to the advocates of that system, as peculiarly due to them, the title, "Unitarian," which they claim. Like the titles "Catholic," and "Friend," and "Baptist," as claimed by particular sects, it implies a negation in respect to *the Church*, of principles and qualities which are truly hers. She maintains strictly the doctrine of the Divine Unity; she is truly the Catholic body of Christ; she possesses all those principles, precepts, and appointments, which are most favorable to the cherishing and exercising of the love of our neighbor as ourselves, of true Christian friendship; she has, in right of ministration, and in genuineness and purity of evangelical doctrine respecting it, all that God has appointed for duly regarding and duly observing the sacrament of Baptism. Without, therefore, quarrelling with those sects and denominations who choose to adopt the above titles as their distinctive appellations, for doing so, the members of the Church may claim the privilege of not granting the propriety of this, and substituting the terms Socinian, Romanist or Papist, Quaker, and Anabaptist.

In the present connection, the first of these is the term which will be substituted for that used in the extract at the head of this article. This is done in accordance with views similar to those set forth by Mosheim, the ecclesiastical historian, in the following passages:—"The name *Socinian* is often used in the senses, a proper and an improper, or a limited and a more general. For in common speech, all are denominated *Socinians* who teach doctrines akin to those of the Socinians: and especially, those who either wholly deny, or weaken and render dubious, the Christian doctrine of Three Persons in the Godhead, and the divine nature of our Saviour. "It is manifest that the modern *Unitarians* are, with great propriety, called *Socinians*; for the glory of bringing their sect to establishment and order, (if we may use the word *glory* of what has little glory attached to it,) belongs exclusively to the two Socini."*

The Socinian above mentioned professed to be without fear of the future, because he was without knowledge of it.

The Socinian system—the system to which all those belong "who either wholly deny, or weaken and render dubious the Christian doctrine of Three Persons in the Godhead, and the divine nature of our Saviour,"—is an awfully comprehensive one. Its undue magnifying of the powers of human reason, and the rights of private judgment, undermining the authority of God's word, and the proper supremacy of faith, lets the mind loose to indulge in fancies, to invent doubts, and to raise oppositions, which make religion the sport of every wind of doctrine, foster the proud notion of every man's right to choose or make his own religion, and reduce the Bible's claims to authority only so far as each one's favorite system may find support therefrom.

The denial, or the doubting, of the doctrine of the Trinity, necessarily separates the mind and heart from the revealed truths respecting God, Jesus Christ, and the Holy Ghost; respecting the stupendous fact and mystery of the Incarnation; and as connected with this, human redemption, justification, and salvation, and the Christian Church, and its sacraments and priesthood. No wonder, then, that it should involve the loss of all the best influences on man, in both his individual and social capacity, of the religion of the Gospel. No wonder that a Socinian should profess to be without fear of the future, because he is without knowledge of it. The reverse of this is the ground of the *true Christian*'s absence of fear of futurity It is because he *has* a knowledge of it. He believes in the Bible. Following the dictates of true reason and sound philosophy, he admits the conclusive force of those arguments which bring to every well regulated understanding irresistible conviction that the Bible is the word of God, revealed to man by supernatural and miraculous means. Therein, *the Great Omniscient One* has given such views "of the future," as impart a knowledge of it as strong as the most ample and sufficient testimony can give. Its eternal rewards for the righteous, its eternal punishment for the wicked, and all that is necessary to the securing of the former, and the avoiding of the latter, are therein clearly set forth. In the mysterious and merciful plan it reveals for man's deliverance from everlasting wo, and exaltation to everlasting happiness, the enlightened and devout Christian sees a subject commended at once to the full assent of his understanding, and the warmest affections of his heart.

In the Divine Saviour, full of grace and truth, whose atonement and intercession provide pardon for his sins, a remedy for his imperfections, and thus a way of access to his offended, and infinitely pure and Holy God; in the Divine Spirit, by whose influences he is born again into a state of covenant with God through that Saviour, and renewal, sanctification, and holiness of heart and life are rendered attainable; in the means and pledges of the grace of this Holy Spirit, provided in the sacraments and services of the Church, and the ministrations of its priesthood; and in the full and sufficient precepts of religion and morality which enrich the inspired volume, and in the faithful observance of which, through the promised energy of that grace, are found the divinely appointed conditions of the salvation purchased by the Redeemer's merits; the true Christian sees tokens of his Heavenly Father's love, and ample provision for his happiness in that future state of which the sure word of God makes him as confident as of his present existence.

When *he*, then, draws near to the close of his mortal pilgrimage, he may not only, like the Socinian, "*profess* to be," but really *is*, "without fear of the future:" not, however, because of ignorance of it—which, if it be not indeed wickedly affected, is the miserable state to which the Socinian is brought by his cold and heartless and anti-Christian system—but because he has been enlightened with the knowledge of it, and knows in whom he has trusted in reference to it. He directs into futurity the eye of Christian faith and hope. He triumphs in the glories of the cross, and in the sufficiency of Divine Grace. In his risen and ascended Saviour, he sees a mighty Conqueror, who has robbed death of its sting and the grave of its victory, and who ever liveth at God's right hand to make intercession for His faithful people. In the sublime language of one whose inspired writings it well comports with the infidelity of Socinianism to treat with neglect and light esteem, and to endeavor, by the presumptuous and impious obtrusions of human speculation, to deprive of their fast hold on the faith, affections, and confidence of believers, he exclaims:—"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."† "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."‡ "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."§ "This corruptible must put on incorruption, and this mortal must put an immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."‖

Welcome the Socinian to his ignorance of the future. Mine, O Gracious Saviour, in the hour of my departure, be *that* fearlessness of the future, which arises out of the *knowledge of it* thou hast mercifully imparted and the hope full of immortality which will reward Thy people's true faith in Thee.

B. T. O.

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* Murdoch's Mosheim, New Haven, 1832, Vol. III., pp. 253, 268.

† 2 Timothy iv. 6, 7, 8.

‡ 2 Corinthians V. 1.

§ 1 Thessalonians iv. 14.

‖ 1 Corinthians xv. 53—57.

The Christian Priesthood.

MR. EDITOR,—Among the prominent selections of the "Protestant Churchman" of Dec. 29, 1849, there is an extract from Bishop White on the Ordination office relating to the Christian Priesthood. "It is well known (says the Bishop in this extract) that many of the errors of the Romish Church involve the presumption that the Christian Ministry is analagous, and in succession to, the Jewish Priesthood." To this theory he briefly states three objections, and then asks, "How did it happen that there was no intimation of a succeeding priesthood, to take place when the other should cease? How did it happen that after its ceasing, apostolic men do not appear to have performed any act, or to have uttered any sentiments, for the affecting of the change that has been contended for?"

It is not my intention in this article to go over the ground which has been so often travelled by the supporters of the doctrine of the Apostolic succession, nor to show that as the office of the Messiah, the Shepherd and Bishop of souls, was Prophetical, Priestly, and Regal, they who minister as "Embassadors" "in his stead," must, subordinately, fulfil the several offices of Prophets or instructors, Priests, and Rulers. I shall only refer to one passage of Scripture which appears to have been overlooked by Bishop White, in order to prove that St. Paul expressly speaks of himself as a ministering Priest, commissioned to present his offerings to the Lord, and possessing a pledge that the offerings would be accepted.

The passage is contained in Rom. xv., 15, 16, 17. "Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of GOD, that I should be the minister of Jesus Christ to the Gentiles, ministering [*as a Priest*, ἱερουργοῦντα,] the gospel of GOD, that that the offerings up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory, through Jesus Christ, *in those things which pertain to God*." [τα προς τον θεον.] *

Now, in the first place, we have here a word (Hierourgounta) which, literally translated, is, doing the work of a Priest. Bishop White himself, who says that "the words *Hiereus and Presbuteros* denote characters far from being the same," would not have denied this. If he had not overlooked the passage, he would, in all probability, have cheerfully admitted that the Apostle Paul might have ministered as a priest, while with the Apostle Peter, he might have been enrolled among the *Presbuteroi* or Elders.

Further, we are here introduced to a formula which appears to have been appropriated to sacerdotal functions; "in those things which pertain to GOD." It is thus used in the Ep. to the Heb. V, 1. "Every high Priest taken from among men, is ordained for men in *things pertaining to God*, that he may offer both gifts and sacrifices for sins" (*See also Heb.* II, 17.) Dr. Doddridge, for whom Bishop White entertained great respect, will not be suspected of having had a leaning towards Popery, nor a desire unduly to exalt the ministerial office. In his note on the passage under consideration,—he then says:—"*Raphelius*, very justly observes, that this phrase [things pertaining to God] has a peculiar propriety, when applied to *sacerdotal* affairs, and especially victims *presented* to GOD, of which the Apostle is here speaking."

Once more, our attention is called to the "Offering." St. Paul, ministering as a Christian Priest, may have intended either that his labors had been so blessed among the Gentiles, that he could exclaim with Isaiah, "Behold! I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of Hosts;" or, that the oblations presented by the Gentiles, in consequence of his ministrations had been rich and abundant, "an odour of a sweet smell, a sacrifice acceptable, well pleasing to GOD." †

Since then, the Apostle who had received grace that he might go far beyond the boundaries of his kinsmen after the flesh, and preach among the Gentiles the unsearchable riches of Christ, speaks of himself as fulfilling the office of a Priest, and of the offering of the Gentiles as made effectual through his instrumentality; and, in doing so, employs a phrase which is appropriate to His functions, who glorified not himself to be made a high Priest, and who conferred upon his Apostles this special "gift," "As my father hath sent me, even so send I you;" we are furnished, it must be acknowledged, with a pretty strong "intimation" that a priesthood, under Christ, did exist in the first age of the Church, and that its functions must be exercised so long as there are Gentiles in the world to be offered to the Lord.

It is not necessary to remind you, Mr. Editor; it may be necessary to remind some of your readers that the doctrine of the Christian Priesthood was earnestly contended for by the late Bishop Hobart, as an integral and essential part of the faith once delivered to the saints. The members of the Church, he said, must, if they would maintain the unity of the Body of Christ, preserve their "communion with the authorized priesthood."‡ What epithet, then, shall be applied to that professed Guardian of the Ark of God, which makes conspicuous its opposition to one of Hobart's dearest principles, and yet keeps nailed to its mast the significant Hobart signal, "Evangelical Truth, Apostolic Order!" Are false colors less to be dreaded in the Church than on the high seas? Patrons of the *Protestant Churchman!* remember that as the Messiah was annointed to preach, so consecrated men are "sent" as Evangelists; as the Messiah was exalted to be a Prince and Ruler, so the Presbyters that "rule well" shall, under him, be "counted worthy of double honor;" as the Messiah is to present to himself a Glorious Church, without spot or wrinkle, so his embassadors, if faithful, will, by "warning every man and teaching every man in all wisdom, *present* every man perfect" in Him; as the Messiah ever lives to intercede for the world, so his Priests on earth, if clothed with righteousness, will continually bow their knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; and that as the Messiah poured out his blood as a sacrifice, so his devoted ministers and stewards will be willing to "lay down their lives for the brethren," being enabled by his spirit to ejaculate, § "I am now ready to be offered;" "Yea, and *if* I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." And "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, *think* on these things."

ADVOCATE.

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* See Bloomfield *in loco*, and Wahl on ἱερουργέω.

† Reference may be made to *Numb.* VIII. 11, where it is recorded that Aaron offered the Levites to execute the service of the Lord.

‡ See the whole of the section of the "Companion for the Altar," that relates to this point, from *p.* 171 to *p.* 184, and the following prayer.

§ "The Apostle foresaw that he himself should shortly suffer martyrdom, and pour out his blood as a drink offering to the honor of the Lord." (*Dr. Thomas Scott* on 2 *Tim.* IV, 6.) "If I should even be, if I may use such language, poured forth, and my blood be shed as a kind of libation, or drink offering, on the sacrifice and ministration of your faith, *while you are presented by my means* as an acceptable offering to God, far from lamenting that I should meet with death in such a cause, I rather rejoice and congratulate you all, &c." (*Doddridge on Phil.* II, 17.)

For the Churchman.

The Use of the "Benedicite."

MR. EDITOR:—As Lent is approaching, I take the liberty of respectfully submitting for your opinion the following matter:

Within a few years I have for the first time during a pretty long membership and ministry of the Church, heard the suggestion that the "Benedicite ought to be sung or said, during Lent, instead of the "*Te Deum*," and I remember to have heard of this being done, last Lent, in at least one of our churches. I beg to know on what ground this idea is founded. I greatly admire the Benedicite, and have often regretted that it is not more frequently used; but it rather appears to me that a fasting day or season is the very one on which it is by no means peculiarly proper. If it is so on any special day of the year, I should say that that day is *Thanksgiving Day*. It is more devoted to praise for the blessing of God's *providence* than those of His *grace*; and the very idea of a fasting day or season seems to suggest a voluntary suspension or diminution of thought of the former. On the other hand the Te Deum is redolent of thankful recognition of those inestimable blessings of grace and salvation through Jesus Christ, which are the only source of comfort to the penitent, encouragement to the striving, gladness to the sorrowing, and elevation to the humble Christian. And what can be more particularly appropriated to Lent than that portion of this divine hymn which commences with the verse, "Thou art the King of Glory, O Christ," and continues to the end?

The opinion on this matter of so sound and good a paper as *The Churchman*, given if possible before Ash Wednesday, will be sincerely welcomed by a

MINISTER.

In answer to our correspondent we give the following extract from "*Jebb's Choral Service*," relating to the "*Benedicite*:"

"In the first book of King Edward it was appointed to be used in Lent. At present there exists no rule as to its adoption, which is left to the discretion of the Clergy. There is nothing, however, to prevent its use in Lent; and this practice seems to be advisable, in order to mark that peculiar season, the observance of which, whether in Church or out of it, the corrupt practice of modern times does not sufficiently discriminate. The dullest uniformity in the method of performing divine service, directly contrary to the spirit of the Church of England, has in general prevailed, through the somnolent influence of the last century. In many churches a very proper custom obtains of using this hymn when ever the first chapter of Genesis or the third of Daniel is read. But on Trinity Sunday it is obviously more proper to perform the Te Deum, both as being suited to a high festival, and as being especially laudatory of the Three Persons of the Godhead." P. 345.

The rubric in the first book of Edward, of which mention is made above, reads as follows: "*After the first lesson shall follow* Te Deum laudamus *in English, daily throughout the year, except in Lent, all the which time in the place of* Te Deum *shall be used* Benedicite omnia opera Domini Domino, *in English as followeth*."

In the Romish Church, from Septuagesima Sunday to Easter it is said only on festivals, not on Sundays or week days.

For the Churchman.

MR. EDITOR:

I perceive by the last number of the *Churchman*, under the head of Acknowledgements of Books received, that the "SAYINGS OF THE GREAT FORTY DAYS," have been republished in this country. I was in the act of seating myself to ask the use of your columns, to invite attention to that work, when the Post brought me a letter from a friend which seems so apropos that I cannot withold the following extract:

"We have much to do as clergymen, in encouraging a taste for reading Church books—it is one of the needs of the age. There is so much to be known about the Church that is not known, that it seems a wonder that we get on as well as we do. The system of the Church is but poorly understood in what *marks* her—in those *threads* of her being, which strike none but the practised eye. In the quality of her *material* she is so fine, and yet so unlike the finish men have given to their creations, that 'hay and stubble—coarse things—seem more to be relied on for a building of God.'"

In our ordination to the priesthood we promised to "be ready with all faithful dilligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." Is not the contributing to the circulation of good books (and none are good which are not sound in the faith,) one very important method of fulfilling the intentions of the Church in exacting such a vow. Regarding it in this light, I have frequently recommended to the people of my charge such books as I deemed suitable for the purpose of building them up in "their most holy faith." Not only have I done this from house to house, but publicly, from the chancel and the desk The people not only *ought* to read, but the temptation to do so is, now-a-days, irresistible. The greater the need, then, that they should take heed what they read. And who is better able to admonish them in this matter than those who are over them in the Lord.—And whose advice will they more willingly follow, than his to whom they choose to listen from week to week on the most momentous of all subjects? As the result, then, of my own experience, I am persuaded that there is no other way in which so much good can be done at so little cost of time, as by recommending, and contributing in every way, to the circulation of good books. Of course this gives rise to another pastoral duty—that of furnishing, as occasion may require, hints or directions, as to the best method of reading with a view to profit.

I have been led so far away from the precise object which I had in view, when I took up my pen, that any extended notice of the work named at the beginning of this article must now be forborne. Nor do I think it called for. Let the reader "come and see." Only I will add, that, to be appreciated, it must be read with serious attention, and without distraction of mind. From first to last, it leads one to commune directly with the Holy Scriptures And he who covets to be wise *up* to what is written, will hardly fail to imbibe not only knowledge from this book, but, which is better, some measure of its Scriptural, earnest, and reverential tone.

M. P. P.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 16, 1850.

Lent.

IN THE circling course of the Church's year her great Quadragesimal fast has now commenced. She calls her children to weeping and to fasting, to mourning and humiliation, to lowly confessions, to stricter self-denial, to more fervent prayer and supplication. We are to trace the record of a Saviour's sufferings, beginning with His fearful trial and temptation in the wilderness, and ending with His wondrous passion in the garden of Gethsemane, His cruel mockings and scourging, His ignominious trial and sentence, His inexpressibly painful death. These scenes cannot be gazed upon with an irreverent eye or an unprepared mind; with a heart enslaved to worldly pleasures and a soul devoted to earthly pursuits. Therefore the spouse of Christ bids us take warning in season, and consider the great High Priest of our salvation making Himself an offering and sacrifice for the sins of men; and commands each one of us individually to examine and try ourselves, recounting in memory and conscience the grievous offences we have committed in thought, word and deed, our presumptuous sins and our secret faults, and devoutly seek God's pardoning grace and mercy through His only-begotten Son. For "He bore our griefs and carried our sorrows; the chastisement of our peace was upon Him, and by His stripes we are healed." Let us then judge ourselves, that we may not be judged of the Lord for renewing His sufferings on the cross; and for exposing Him to shame and reproach by our evil lives and conversation, by our coldness and indifference in His service, by our abuse of the opportunities and our neglect of the rich privileges we enjoy.

We claim, and rightly claim, to have many great and precious spiritual privileges. We are members of His Church, the authorized visible dispenser and channel of His graces and blessings. We have been made partakers of His Spirit and united truly with His Body in Holy Baptism, and have therein received the great gift of *Spiritual Regeneration*. We have vowed to renounce the devil and his works, the pride of the flesh, the pride of the eye, and the vain pomps and glory of the world; to believe unfeignedly the articles of the Christian Faith, and to keep God's holy will and commandments, all the days of our life. Let us try and examine ourselves by the rules of God's Word and the doctrine and discipline of His Church, the witness and keeper of Holy Writ, and see how we have kept our vows and fulfilled our obligations. In this employment must we spend the forty days of penitence and humiliation. We cannot plead ignorance of God's law, or deprivation of the means of grace,—the Sacraments instituted by Himself as generally necessary to salvation. They are continually celebrated according to Christ's holy institution. Those who are baptized are then continually reminded that their calling is to follow Christ, to mortify their evil and corrupt affections, and daily proceed in all holiness and godliness of living. Those who have not been washed in the laver of regeneration are warned of the great necessity of this Sacrament, where it may be had, and told in the very words of our Lord, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is the ordained fount and origin of spiritual life, and if we neglect or refuse it, we judge ourselves unworthy of the kingdom of Heaven, and put away from us the hope of eternal life But if we have received this precious gift we must labor and strive, we must watch and pray to keep the precious jewel entrusted to our keeping. It is the forgetfulness of the inestimable value of this gift of our Heavenly Father, which makes men live as if there were no difference between the baptized and the unbaptized; between the citizens of a heavenly kingdom, and the slaves of the arch enemy of God and man; between the heirs of a glorious and eternal inheritance in the true Canaan, and those whose only happiness is reposed upon things that perish, and are bound indissolubly to the pleasures and joys of this present world. It is well then that the Church should at this solemn season send forth her call to lamentation and mourning, to repentance and amendment; should warn even the holiest and purest of men that in many things they offend all, and must rely on the atonement and intercession of Christ alone as the meritorious and procuring cause of their redemption and salvation; and declare to those who have grossly violated their baptismal vows and covenanted responsibilities,—"Unless ye repent ye shall all likewise perish."

Such a call is more deeply felt even by some of those who at most times are inconsiderate and neglectful, when they see Christ as it were crucified before their eyes, while they read or hear the vivid yet simple narration of the four Evangelists. The matchless love, the unbounded humiliation of the Son of God calls forth emotions at other times stifled and repressed, and leads the penitent to the foot of the Cross that his sins may be washed away, and to the altar of the Lord that his pardon may be sealed, and his soul and body nourished unto everlasting life by the Body and Blood of his Lord there sacramentally dispensed.

And this reminds us of one great end of this holy season. It is ordained that we may suitably prepare for showing forth our Lord's death in the Sacrament He hath instituted for this end. "If ye love me keep my commandments," is His express declaration; and one of his most imperative injunctions is, "This do in remembrance of me." It is lamentable to see the indifference exhibited towards this injunction of Him whom men professing to be Christians acknowledge as their present Saviour and their future Judge. How shall they stand when He appeareth, who has declared that "to obey is better than sacrifice?" How shall they profess to have kept His commandments who have refused to "take and eat," and "show forth their Lord's death" as He has commanded? How can they claim to have an interest in His sacrifice and death, who have rejected the chief and indispensable means of obtaining the benefits and blessing thereby procured? This will be a most fearful charge in the great day of account,—a charge against which there shall be no subterfuge available, and from which the transgressor shall find no way of escape. Why then do such multitudes refuse to obey, neglect to avail themselves of the rich blessings there displayed,—the privilege of receiving the life-giving symbols of the Body and Blood of Christ; and by their evil example encourage others to tread in their footsteps?

It should be the aim, then, of the truly penitent to examine diligently into the causes and motives of his neglect in times past, and the secret sins or disinclination which have made him forego so great a privilege; this wilful disobedience—this heinous sin—must be repented of, if we would obtain God's pardoning favor, and the repentance must be heartfelt, lively and deep.—Let all delay be cast aside as dangerous and perhaps ruinous. Who can tell what a day may bring forth—an hour—or a minute? The awful exemplification of the shortness and uncertainty of human life, which has filled the city with grief and consternation and many a family with desolation, anguish and misery unspeakable, has not "sprung from the dust," nor come forth the product of chance. Inscrutable as is the dispensation, the Christian bows in silence and acknowledges the Almighty hand. He thinks of those on whom the tower of Siloam fell and the warning of the Saviour, and gives God thanks that he has not been cut off in the midst of his days, but has still the time of his probation granted, and still enjoys the light of the Sun of Righteousness that he may direct his steps by Its glorious rays.

Sometimes a difficulty is felt in the due observance of this holy period because of the self-indulgent and undisciplined habits which have been formed. To enter into the self-denial, mortification of the flesh, austerity of living, and strict system of fasting, which the practised Christian athlete pursues, appears impracticable, and they abandon themselves to despair, and do nothing. This is an erroneous principle. It is by training alone that the Christian warrior is enabled at length to perform his duties with fidelity and success. He begins with firmness but moderation, and in the end becomes able to perform without difficulty what is requested of him in the way of discipline and self-denial. Let the principle be adopted of exercising restraint and self-denial in apparently small matters, and the habit thus begun will go on, acquiring strength, and in the end lead to high spiritual attainments in holiness and virtue. Try to observe great moderation and unwonted abstinence as to some things which in ordinary times may be indulged in without blame, and steadily persevere whatever inducements may be offered to shake the purpose, or distract the soul. The victory once won even in a small matter encourages the soul to gain another and yet another triumph and that over more important obstacles, and to make greater sacrifices of the will and inclinations, and to exercise a more complete control over the appetites and passions.

Nor let that important means of grace be neglected, the daily attendance on the worship of God as this Church hath set forth in her Book of Common Prayer. Happily now her doors stand open in every part of the city, so that the devout worshipper is at no loss where he may enter, and fall down and kneel before the Lord, his Maker, Redeemer and Sanctifier. The devotion of his soul is thereby increased; the passions are calmed, the affections are brought into harmony with the solemnity of the Lenten season, and filled with an abiding sense of the Presence of God, and the great end of his vocation here on earth. The faithful supplicant receives day by day supplies of grace and sustenance for the toils and duties of life's pilgrimage, and looks forward with awe and joy to that blessed time, when he shall stand in the presence of His Saviour and his Judge, his sins blotted out and his iniquities pardoned.

PERVERSIONS TO ROME.—The *Freeman's Journal* announces that the Rev. Donald McLeod, (late of the Diocese of N. Carolina) has been received into the Church of Rome, at Neufchatel, in Switzerland, on the Feast of the Immaculate Conception. This was the same day on which several of his friends were admitted in St. Patrick's Church, and it is termed a VERY SINGULAR COINCIDENCE. We think so, indeed.

The Rev. Edgar P. Wadhams, whose perversion was announced some three years since, has recently been ordained to the Romish Priesthood at Albany.

WISER THAN THE CHURCH.—We have found the following in the *Christian Intelligencer*, and give it an insertion to show the notable devices to which men have recourse, when they forsake "the old paths":—

SUBSTITUTE FOR INFANT BAPTISM.—The following paragraph appeared, not long since, in one of our Baptist journals, the article to which it belongs being a letter, dated at Baltimore.—The practice of "blessing children," which is here so highly commended, although it is not intended to take the place of baptism, is obviously a leaning to the Pædobaptist doctrine, that children are included in the visible Church. The writer says:—

"The Baptist cause in Baltimore is evidently gaining in real strength and efficiency. Most of the churches are enjoying an encouraging prosperity. Dr. Fuller has been preaching of late with frequency and point on the peculiarities of our denominational faith and practice, and a spirit of earnest inquiry has been awakened in the city, leading many, like Baptist Noel, to be baptized on the profession of their own faith, instead of relying on the faith of their parents or sponsors. Dr. Fuller, for many years, has followed a practice with reference to children, which is in strict accordance with Scriptural example, and secures all the hallowed influences and associations claimed for infant baptism, with few or none of its abuses. The practice to which we allude is 'blessing' children, in imitation of the Saviour. The ceremony is performed either in public at the church, or in private in the family circle; and the services consist of a prayer, and admonitions addressed to the parents on the solemn responsibilities involved in training an immortal soul for God and heaven. If this custom were introduced into our churches generally, it might perhaps modify or abrogate the present mode of infant baptism among our Pædobaptist brethren. We commend it to the attention of pastors of Captist Churches throughout the Union."

CORRIGENDA.—At the close of Bishop Whittingham's 1st Letter in our paper of Feb. 2, on the twelfth line from the signature, *for inadmissible* read *inamissible*. We followed the reading of the *Banner*. We are obliged to the S. Churchman for noting the error. We suppose *Parhymeres* at the close of the last paragraph but one on the fifth column of the first page should be *Pachymeres*, the paraphrast of Dionysius.

We may as well here mention that in our editorial of the same date, in referring to the 75 Epistle in St. Cyprian's Works, we omitted the name of FIRMILIAN, who was its author. He was Bishop of Cæsarea, in Cappadocia and held in high estimation by the Bishop of Carthage.

At the stated meeting of the Trustees of the N. Y. P. E. Tract Society, held on Wednesday, the 12th inst., two new tracts were adopted.—Their titles are as follows:—"The Ministry of the Church, a conversation between a Churchman and a Methodist," "An Escape from Darkness to Light, as described in extracts from a series of letters, by a Plain Man."

During the last three months, this society has distributed, gratuitously, over 500,000 pages of tracts, and sold over 200,000. We are sorry to find, however, that its liabilities on the Disposable Fund amounts to nearly $1,000, and that its resources and usefulness are materially crippled in consequence. Thus far few collections have been received, and we give prominence to the facts, in hopes that the defect will be promptly supplied by those of our brethren, who are interested in this good work, bringing the matter before their congregations.

Foreign Intelligence.

The *Europa* arrived at this port on Monday morning last.

France, it is said, has abandoned all intention of interfering with an armed force in the affairs of Buenos Ayres and Montevideo.

Russia and Turkey have come, it is said, to a complete understanding on the refugee question. All the Polish subjects of Russia concerned in the late insurrection are to leave Turkey. The list contains the name of Bem and twelve others. The Austrians have entered into a similar arrangement as to Kossuth and thirty-two others. Madame Kossuth is reported to have joined her husband, having escaped in the disguise of a beggar.

The Pope has not yet returned to Rome, though there were daily rumors of his coming. Sometimes the French, sometimes the want of money, is said to be the difficulty. The last report is that 15,000 French are to remain at Rome for the present. Also that Dr. Achilli is to be released, at the earnest solicitation of the English government and the consent of the French.

The fine packet ship Hottinguer had been lost on the south-east coast of Ireland, and Capt. Bursley, an excellent commander and deeply regretted, and twelve of the crew perished.

In China, the attacks of the British forces upon the pirates infesting the coast had been very successful, and all their junks have been destroyed, with a loss of 1700 men. The British sustained no loss, and the Chinese authorities cheerfully and efficiently co-operated with them.

We find the following in the "English Churchman" as to the Gorham case:

> Our assertion of last week with respect to the Gorham case, although opposed to the positive statements circulated by most of our contemporaries, has proved correct. The judgment was *not* delivered on Tuesday last; but the members of the Judicial Committee of the Privy Council, together with the two Archbishops and the Bishop of London, met on that day, to consider their several opinions, and to compare notes, we presume, preparatory to drawing up the judgment of the Court, which will be founded on the opinions of the majority of its members, in case they are not unanimous.

Rumors of the most sinister character are put in circulation by the friends of Mr. Gorham, and it is to be feared not without some foundation. We find the annexed extract in the "Commercial Advertiser" from the "Christian Times," a dissenting paper:

> We learn, from good authority, that the judgment of the judicial committee of the Privy Council in the Gorham case, will be delivered in the first week of February, and it is confidently believed that the decision will be in favor of Mr. Gorham. The following paragraph on the subject appeared in the Morning Herald of yesterday:—
>
> "We believe we may announce with certainty that the decision of the judicial committee of the Privy Council has been made, and is against the Bishop of Exeter. His lordship has, of course, received a command to institute Mr. Gorham to the rectory of Bramford-Speke. At present we shall say no more than that the Church of England has been saved from convulsion and probable destruction by this truly righteous and providential judgment." [Fudge!]

It is difficult to conceive how his lordship could have received a command to institute Mr. Gorham before the judgment has been delivered.

It will be remembered the "Christian Times" spoke in high terms of the judgment of Sir H. J. Fust as a correct exponent of the doctrine of the Church of England. We forbear all remarks and speculations on the expected judgment till it makes its appearance.

The "Guardian," however, gives this gratifying rumor *contra*.

The London correspondent of the "Oxford Herald" says, in reference to the judgment of the Privy Council in the Gorham case—

> "It is whispered that they have decided in favor of the Bishop of Exeter—nay, that there was no doubt entertained all along by a majority of four out of the six members of the Committee, viz., Lord Langdale, Baron Parke, Sir Knight Bruce, and Mr. P. Leigh, that Baptismal Regeneration is the doctrine of the Church of England; the two who were not satisfied of it being Lord Campbell and Dr. Lushington. These two learned personages, however, it is understood, were deeply impressed with the arguments of Dr. Addams and Mr. Badely; and it is now reported with some confidence that the question more immediately under consideration on Tuesday was, whether it would not be possible to come to an unanimous opinion upon it—to advise the Queen unanimously that the law of the Church was in favor of the Bishop of Exeter, and that therefore the judgment of the Court of Arches must be confirmed."

It is very generally reported that a majority are in favor of the Bishop of Exeter.

The Convocation of the Province of Canterbury met on Thursday, the 17th of January, and was adjourned by the Archbishop in pursuance of Her Majesty's command, to February 1st.

A Clergyman in Lancashire stands indicted for a misdemeanor at *the instance of the government*, for refusing to marry a couple upon the Registrar's certificate. The Act on which the indictment is founded is Vic. I. c. 22. Both the Rubric and the Canons to which this clergyman has vowed obedience forbid the solemnization of Matrimony without the publication of banns, unless by license of the Ecclesiastical authority; and these canons have been authoritatively and judicially ruled to bind the clergy; and a clergyman is liable to suspension if he disobeys them. So here the Statute law and the law of the Church are directly at variance, and either way the clerk is liable to punishment. A very beautiful system truly.

New Publications.

A History of the Reformation in England, designed to Illustrate the Doctrinal Character and Ecclesiastical Position of the English Church, by the Rev. W. D. Wilson, D.D.: Pp. 338; Baltimore, Joseph Robinson, 1850.

Dr. Wilson is already known as the author of several valuable Church books: the one before us is well calculated to add to his reputation. It is sound in principle, well arranged, embracing many important particulars and facts scattered through a wide extent of authorities, terse and comprehensive in style, and clear and distinct in narration. His main object is to vindicate the *ecclesiastical* position of the Church of England; to show that the Reformation of it in the 16th century was perfectly justifiable, that the English Church is the only Catholic Church in that country, and that consequently all other bodies there claiming to be such are *Schismatics*. Consequently he goes deep and lays a good foundation in describing the nature of the Church of Christ as originally constituted, delineates ably the gradual growth of the Papal Supremacy, the intrusion of Popery into England, its progress under the Norman sovereigns, particularly under John, and its rejection under Henry VIII with the grounds thereof, and the several steps adopted by the Convocations of the two provinces as the legitimate representatives of the Church, with a brief discussion of the royal supremacy. We have then a brief but well executed and distinct summary of the successive proceedings for the Reformation of doctrine, and explanation of the leading points of the standards of the Anglican Church, in which the true view of election, the Sacraments and the Ministry as taught by her is plainly set forth, and is illustrated by the admissions both of her friends and enemies in reference to the compilation and changes in the Prayer Book. It is also shown that the position of the Church is not a mere midway position between Romanism and the sectarians,—a mere arbitrary compromise, but "the holding fast to the Faith once delivered to the Saints," as proved by a reference to Scripture and the Primitive Church.—There are also able chapters on the translation of the Scriptures and the dissolution of the Monastic Houses. The political changes which affected the Church under Mary, Elizabeth, and Charles I: the effects upon her of the Rebellion in 1641, and the Revolution of 1688; and the origin and growth of the several schisms and sects with which she has been troubled and infested deserve the most diligent perusal. The last chapter is devoted to a sketch of the English Episcopate, a description of the violent changes wrought under Mary and Elizabeth, and a vindication of the claims of the Anglican Church to the allegiance and obedience of those born within her jurisdiction. We trust this book will be widely circulated and carefully read, not only as a useful and accurate sketch of the *history*, but also a sound and judicious statement of the *principles* of the Reformation in the Church of England. It is for sale at the Church Depository, 20 John street, by D. Dana Jr.

Goldsmith's Miscellaneous Works, edited by Prior: vol. 2, pp. 558. G. P. Putnam—New York, 1850.

We hail with much gratification the second volume of this beautiful edition. It contains that exquisite and pungent satire the "*Citizen of the World*," and a brief introduction to Natural History, written in 1763 and now first collected. Mr. Putnam is doing good service to the literary world by his republications of this sterling character.

Elements of Natural Philosophy by Alonzo Gray, A.M., Professor of Chemistry and Natural Philosophy in the Brooklyn Female Academy. Pp. 405: New York, Harpers, 1850.

It has been the aim of Mr. Gray to include in this work a larger amount of modern science, than is generally to be found in elementary works; and to make it a *medium* between those which are in common use, and the larger works on scientific subjects. On a cursory examination the work appears to us to merit high commendation, and to combine clearness of instruction with conciseness of detail and aptness of illustration. 360 wood cuts are given, which materially add to the value of the letter press. The course embraces the laws of matter and motion, Mechanical powers, Hydrodynamics, Pneumatics, Acoustics, Electricity and Optics. We think it must become a favorite in our colleges and academies.

Messrs. Stanford & Swords have published a seventh edition of "The Steps to the Altar" in their beautiful flexible binding, with gilt edges. We have often spoken in commendation of this book which is evidently much called for by the number of editions through which it has passed. At this holy season this little volume would prove a most useful and acceptable present to young persons, and teach them to prepare rightly for that most solemn act of Christian worship, with which the Church fitly commemorates the Resurrection of her Lord.

They have also published in a very handsome style the Rev. Dr. Wainwright's Order of Family Prayer for every day in the week, and for the commemoration of the holydays and seasons of the Church. It is judiciously compiled from the Services and Offices of the Liturgy, and affords an excellent and edifying guide for family devotion. It is gratifying to find that such works are rightly valued.

History of William the Conqueror by Jacob Abbott; pp. 291, New York, Harpers—1850.

The merits of Mr. Abbott in this department are so well known, that it is unnecessary to particularize them. The present volume is one of the most interesting of the series, is composed with great care and accuracy, and must prove very attractive to young persons, from the stirring events it narrates. As usual it is handsomely illustrated and bound, and very well printed.

The reception of ehe Edinburgh Review for October, republished by Messrs. Leonard Scott, and Co., New York, enables us to call attention to the advertisement of the publishers, which appears in another column. With the opening of the New Year we would advise those of our readers who can afford, to subscribe for one or more of these able and influential periodicals, which may be obtained for a very small amount. Those mentioned are the very ablest of their class, and command the aid and support of the most practised pens and most powerful minds in Great Britain. We have the two redoubtable Quarterlies, the Edinburgh and the Quarterly, well known as originally the organs, the first of the Whig, the second of the Tory school, and which still retain the impress of their original character, though modified somewhat by the changes those parties themselves underwent. The latter is edited by Lockhart, the son-in-law and biographer of Sir Walter Scott. The North British Review is the organ of the Free Church Presbyterian pasty in Scotland; but while it enforces their views with great firmness, it is also devoted to general literature. Its editor is Dr. Hanna, distinguished by his writings on Astronomy and kindred subjects. The Westminster and Foreign Quarterly Review is the organ of the Liberal and Free Trade party, of whom Richard Cobden is the chief. It is of high literary character, and is especially valuable for its articles in regard to Foreign Continental Literature. The character of Blackwood's Magazine is too well known to be here panygerized: suffice it to say that it is read and admired even by those who suffer most from its pungent satire and powerful irony, and it is much prized and sought for on this side of the Atlantic, notwithstanding its ultra-conservative and Tory propensities.

New York Ecclesiologist, January, 1850. Stanford and Swords.

This nnmber is spirited and instructive, and has a wide range of subjects. I. A beautiful headstone in Trinity Church Cemetery, the design of Frank Wills, architect, and erected by fraternal affection to the memory of William Hoyt, late of this City, is worthy of careful attention, by its appropriateness and chasteness. This gives occasion for a learned and satisfactory defence of such brief monumental inscriptipns as Jesu Merci! Requiescat in Pace, and the like. The same architect has given a very beautiful design of a monumental cross. II. On *Organs*, from the English Ecclesiologist, where the use of them is strongly censured, except in cathedrals and on particular occasions, and vocal music alone recommended. Erom this sweeping decision, however, its New York contemporary dissents. III. *Hierurgia*, a useful and sound paper on the principles of sanctity and reverence with which the worship of God should be regarded and conducted in opposition to a mere æsthetical devotion IV. Hints on Ventilation. V. The question of Pews and open seats is commenced and more promised. Some amusing descriptions of English pews are given. Hints to workmen in Churches. New Churches. Notices, &c.

We have received the Charleston Gospel Messenger and ihe Spirit of Missions for February, the Children's Magazine for January and February, and the Moravian Church Miscellany for February.

We have received a handsome 8vo. entitled Modern Hisory from the time of Luther to the Fall of Napoleon, by John Lord, A.M., the distinguished lecturer. It is for sale at Bixby's, 122 Fulton st. It shall receive an early notice.

Domestic Intelligence.

DIOCESE OF NEW YORK.

The Rev. E. H. Canfield has been received into this Diocese upon a Letter Dimissory from the Bishop of Ohio; the Canonical Certificate of his election as Rector of St. Peter's Church, New York, has been presented to the ecclesiastical authority of the Diocese, and ordered on record.

The Canonical Certificate of the election of the Rev. Samuel Cox, as Rector of Christ Church, Manhasset, Long Island, and that of the Rev. James F. LeBaron as Rector of the Church of St. James the Less, Scarsdale, Westchester county have been received, and ordered on record.

The Rev. Washington Rodman, Deacon, has been recommended for Priests Orders.

Connecticut.—The new church at Meriden was consecrated by Bishop Brownell on the 6th inst. There were 23 clergymen present and assisting. The sermon was preached by the Rev. Robert A. Hallam.—*Calendar.*

New Jersey.—*Consecration of Christ Free Mission Church, Newark.*—It was not long ago that the Rev. Mr. Lowell rented a small room, containing about 50 persons, in the 5th ward of the City of Newark, near the outskirts of the town, and commenced the Daily Service. His indefatigable, faithful and self-denying labors have now been rewarded by the erection of a beautiful and modest little edifice of stone, designed by Mr. Wills, of this city. The nave only is completed, and it is expected that it will need lengthening before the chancel is added. There is a chancel however, made, for the present, of slight materials, so that the appearance on the inside is church-like. The west front presents a bell-gable, (with a remarkably clear and fine toned bell) supported by two strong and deep buttresses, between which, at the bottom, is a small chamber for the sexton's paraphernalia. Above this is a long lancet window, and there is a shorter one at either side of the central buttresses. The side walls are quite low, and the roof has a noble pitch, being well covered with scale-shaped slates. The South door is not yet protected by its porch, but will be, in due time. The windows are well proportioned lancets, simply filled with darkened glass. The interior is finished with great simplicity; the walls, including the splay of the windows, have plain plaster, and under the wall-plate runs a cornice. The roof is open-timber, and has a fine effect. There is a single tie-beam, well up the rafter, with a battlemented crest, and the braces below spring from simple stone corbels set in the wall. The seats are open, of pine, with square standards simply and cheaply adorned round the edge, and the backs are just the right height. There is plenty of room to kneel honestly on the floor. The Font is a large and well proportioned octagon, of solid stone, with a simple I. H. S. and trefoils on one side of the exterior, and a proper drain inside. It is the first object on which the eye rests on entering the door. The pulpit is a very excellent piece of oak work, rightly placed on the north side of the nave. The altar also is of oak, and its panelling is rich and appropriate. There was only one drawback to the general good effect of the interior, and that was a stove, in bold proximity to the font, sending up a huge black snake of stovepipe to wind its length far overhead, until it escapes over the chancel arch, the ugly funnel being visible outside above the ridgepole. This, we trust, is merely temporary.

On the morning of Saturday, the feast of the Purification of St. Mary the Virgin, at half-past ten o'clock, the procession started from the old schoolroom hitherto used as a chapel, the Bishop in his robes walking at the head, about a dozen surpliced priests (and one in a black gown,) following; a number of students from the General Theological Seminary came next in order, and the procession was completed by a number of the laity of Newark and other visitors. The Deed of Donation was read by the Rev. Mr. Lowell, the sentence of consecration by the Rev. Mr. Watson of Grace Church, Newark, the morning prayer was said by the Rev. Mr. Southard, and the lessons were read by the Rev. Mr. Williams of Orange, and the Ante-Communion service by the Bishop, who also preached. His text was Psalm. 126, 3:—*The Lord hath done great things for us already, whereof we are glad.* The divisions of this admirable discourse were taken from the name of the church, and were four in number. The Bishop said the building that day consecrated was a *Church*, a *Mission Church*, a *Free* Mission Church, and finally it was *Christ's* Free Mission Church. All these heads were beautifully enlarged upon, in the Bishop's peculiar and forcible style, especially the denunciations of the spirit of mammon and worldliness. That discourse will be long remembered. The Bishop then proceeded with the Holy Communion. The alms at the offertory were appropriated to paying for the edifice. The number of communicants was very large, and the congregation (although on a week-day morning and with muddy roads and very threatening weather) was crowded, aisle and all. After church the invited guests partook of an excellent cold collation at the old schoolroom, to which due honor was done. This is the fourth church now erected or in progress in Newark, and two other congregations, one German and the other African, hope to build soon. When the "House of Prayer" is completed, there will be Daily Prayer in *Three* Churches in Newark, and in Christ Free Mission Church there will be from henceforth the weekly Eucharist besides. When will New York "go and do likewise." [Com.

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the fifth instant,

Testimonials were signed on behalf of the Rev. John M. Goshorne, and the Rev. George L. Neide, Deacons, applying to be recommended for admission to the Holy Order of Priests.

Also, on behalf of Mr. Alexander Janney, applying to be recommended for admission as a candidate for Holy Orders.

M. A. DeWolfe Howe.
Secretary.

Diocese of Maryland.—*Episcopal Acts by the Bishop.*—On Wednesday, Nov. 21st, in the parish Church of William and Mary Parish, Charles Co., ("Pickawaxen") 8 persons were confirmed.

On Thursday, the 22d, in the parish church of Trinity Paris , Charles county, (near Newport) 13 persons; and on Friday, the 23d, in the chapel of the same parish, ("Oldfields") 17 persons

On Saturday, the 24th, in St. Paul's Church, Port Tobacco Parish, Charles county, 8 persons; and on Sunday the 25th after Trinity, in Christ Church, Port Tobacco, 1 person.

On Tuesday, Nov, 27th, in St. James's Church, Durham Parish, Charles county, 1 person.

On Thursday, Nov. 29th, the day of Thanksgiving appointed by the civil authority, at St. John,s Chapel, (at the "Bumpy Oak") St. John's Parish, Prince George and Charles counties, 8 persons; and on Friday, the Feast of St. Andrew, in Christ Church, ("Akakeck") in the same parish, 6 persons. In the afternoon of the same day, at his own residence, confirmation was administered in private to a person dangerously ill.

On Saturday, Dec. 1st, in the parish church of St. John's Parish. Prince George county, ("Broad Creek") 5 persons were confirmed; and on Sunday, the First in Advent, December 2d, in St. Barnabas's Church, in the same parish, 1 person.

On Monday evening, Dec. 3d, in Christ Church, Georgetown, D. C., confirmation was administered to 11 persons; and on Tuesday evening, the 4th, in Trinity Church, Washington, to 22.

On Thursday evening, Dec. 6th, in Christ Church, St. Michael's, Talbot county, 3 persons were confirmed; and on Friday morning, the 7th, in St. John's Church, Miles River Ferry, in the samo parish, 3 persons.

On Friday evening, in Christ Church, Easton, 5 persons were confirmed.

On Saturday, the 8th, in Christ Church, Cambridge, 12 persons.

On Sunday, the Second in Advent, Dec. 9th, in the evening, (service having been had at Vienna in the morning) at St. Philip's Church, Quantius in Spring Hill Parish, 5 persons (two of Stepney Parish.)

On Monday morning, the 10th, in Spring Hill Parish Church, 6 persons; and in the evening, in St. Peter's Church, Salisbury, in the same parish 5 persons.

On Tuesday, the 11th, in St. Matthew's Church, (in "the Forest") Worcester county, 4 persons.

On Sunday, the Third in Advent, Dec. 16th, in St. Mary's Church, ("Tyaskin") Stepney Parish, 3 persons.

On Monday, Dec. 17th, in Grace Church, Wicomico Parish, 5 persons (two of Stepney Parish.)

On Friday, the Feast of the Holy Innocents, in Trinity Church, Elkton, 1 person.

Consecrations.

On Tuesday, Dec. 11th, the parish Church of St. Matthew's Parish, (in the forest) Worcester county, was solemnly consecrated to the honor and service of Almighty God, on presentation of the requisite Deed of donation and request to consecrate. The Deed was presented by Mr. Levin H. S. Smith, Warden, and read by the Rev. Thomas R. B. Trader, Rector of the Parish. Morning Prayer was said by the Rev. Thos. B. Flower, Rector of All Hallows Parish, Worcester county, who also read the sentence of consecration. The Bishop preached, confirmed 4 persons, and administered the Holy Communion.

On Thursday, Dec. 13th, the chapel of Coventry Parish, Somerset and Worcester counties, newly erected at Dividing Creek, was consecrated by the name of St. Stephen's Church. The Deed of donation was presented by Mr. James Mills, Warden, and read by the Rev. John Crosdale, Rector of the Parish. The Rev. Thomas R. B. Trader, Rector of St. Matthews' Parish, Worcester county, and of Stepney and Wicomico Parishes, Somerset county, read the sentence of consecration. The Rev. Thomas B. Flower, Rector of All Hallows Parish, Worcester county, said Morning Prayer, and the Rev. Joseph J. Nicholson, Rector of Somerset Parish, Somerset county, read the Lesson. The Bishop preached, and administered the Holy Communion.—*Church Advertiser.*

North Carolina.—On Monday evening (28th of January), the Bishop officiated in the Chapel of the Holy Cross, Chapel Hill, and confirmed two persons, students of the University. [Communicated.]

California.—We conclude the extracts from Mr. Mines's letter as given in the "Courier & Enquirer:

* * * * * * *

"Wherever I go, I hear but one expression of feeling, that California need not draw upon the mites and stinted offerings to our Missionary Board. The feeling is, 'we can take care of ourselves; let our starving missionaries nearer home be paid their dues, and be kept from starving; at the high rates and prices in California, the little the Missionary Society could do for us here, would be only an encumbrance, and no relief.' But if our Society are determined on real "missionary" work in California, here are thousands and tens of thousands of Indians immersed in heathenism, who are docile and open to recive the white man's religion. At Vernon, some 30 or 40 Indians gathered around us, observing intently our religious rites. I visited their camp, having been attracted to it by the howlings and wailings the night before, and which were in commemoration of some of their dead. (The Indians of this country *burn* the bodies of their dead.) I found them in the deepest poverty and misery, and *in every tent* one or more cases of small pox.—So little did the Christians across the river know of these heathens, that I was the first to inform them that the small pox was in the camp on the other side. I found them principally heathen, a few only having heard of our blessed Saviour. The Indians in this country are stupid, and lack entirely the animation and intelligent fire of the aborigines toward the East. They are also darker, and approach decidedly to the features of the negro, though their hair is straight and long. The Missionary Society will find them perfectly tractable, harmless and docile, and I doubt not Christianity would advance rapidly among them. * * * * *

The last few Sundays we have had the Crown Prince of the Sandwich Islands, and his cousin at our Church. They have attended regularly, joined in the services, and seemed much interested. It would be premature to anticipate the future on this subject, but I hear that the present King desires to have our Church represented in the Islands, and that it will meet with favor and will probably have the royal attendance. I have taken the necessary means to ascertain the true state of the case. Our Church will save the Sandwich Islands from the Romanists;—from much that I hear, perhaps nothing else can, as the old missionary influence and hold upon the people is represented of doubtful duration. * * * * * *

The "New York movement!" Generations unborn, and the millions of Asia, and the islands of, the sea, will feel the result.

Correction.—In the 5th paragraph, 8th line of the extract last week—for "was organized here" read "was *not* organized here." The omission was in the copy however.

CLERICAL CHANGES.

The Rev. Robert J. Parvin from Christ Church Towanda, to Trinity Church, Rochester, N. Y.

The Rev. G. Lamb Roberts, from Illinois to Indiana St. James's Church Vincennes.

The Rev. William Vaux to Fort Laramie, under the jurisdiction of Bishop Kemper.

The Rev. John Martin, from Maryland to St. Paul's Church, New Albany, Indiana.

The Rev. Collis J. Potter, to St. Matthew's Ch. East Plymouth, Connecticut. P. O.—Bristol.

The Rev. E. Richards, of Virginia, to Christ Ch. Oyster Bay, Long Island.

The Rev. Richard Smith, from West Greenville, Mercer County, Pennsylvania, to Waterford, Erie County

The Rev. D. F. Starkey, to Christ Church, Lock port, W. New York.

The Rev. Samuel Hanson Coxe, from St. Peter's Church, Cazenovia, to St. Paul's Church, Oxford, Chenango County, W. N. Y.

The Rev. Hiram R. Harrold from New Jersey, to Middletown, New Castle County, Delaware.

The Rev. George H. Clark—address, Darien, Georgia.

The Rev. Nathaniel T. Bent, to All Saints Church Worcester, Massachusetts.

The Rev. Justin Field, to St. James's Church Great Barrington, Massachusetts.

Died.

At the residence of A. H. Moss, Esq., in Sandusky City, O., on the 13th ult., Chester Moss, of Albion, Mich., son of Joseph Moss, of New Berlin, N. Y., to which place his remains were removed for burial.

Feb. 6th, 1850, James A. Sparks, formerly publisher of the Churchman, at his residence, corner of Carmine and Bedford streets, aged 52.

At Chatham, N. J., on the 7th inst., in the communion of the Holy Catholic Church, Helen K. Day, daughter of the late Benjamin L. Day.

Notices.

The Standing Committee of the Diocese of New York have requested the Rt Rev. Carlton Chase, D.D., of New Hampshire, to perform Episcopal Services in the following Churches during the season of Lent. The Bishop has consented to make such visitation, and may be expected in the several parishes on the days specified in the accompanying list.

By order of the Standing Committee,
William Berrian, *President*,
Benjamin I. Haight, *Secretary*.

New York, January 28, 1850.

2nd Sunday in Lent,	Feb.	24,	A. M.	Christ Church, N. Y. *Ordi'n*
			P. M.	Calvary, Brooklyn.
			E.	Holy Trinity, Brooklyn.
Wednesday,	"	27,	E.	Crucifixion, N. Y.
Friday,	March	1,	P. M.	Grace, Brooklyn Heights.
3rd Sunday in Lent.	"	3,	A. M.	Advent, N. Y.
			P. M.	St. Michael's, N. Y.
			E.	St. Thomas's, N. Y.
Wednesday,	"	6,	P. M.	Christ Church, N. Y.
Friday,	"	8,	E.	Epiphany, N. Y.
4th Sunday in Lent	"	10,	A. M.	Christ Church, Brooklyn.
			P. M.	St. Peter's, Brooklyn.
			E.	St. Thomas's, Brooklyn.
Wednesday,	"	13,	P. M.	St. Paul's, Williamsburgh.
Thursday,	"	14,	P. M.	Emmanuel, N. Y.
Friday,	"	15,	P. M.	St. Luke's, Brooklyn.
			E.	St Mary's, Brooklyn.
5th Sunday in Lent,	"	17,	A. M.	Grace, N. Y.
			P. M.	St. Bartholomew's, N. Y.
			E.	St. Matthew's, N. Y.
Tuesday,	"	19,	P. M.	Manhasset.
Wednesday,	"	20,	P. M.	Astoria.
Thursday,	"	21,	E.	Transfiguration, N. Y.
Friday,	"	22,	P. M.	St. Peter's, N. Y.
			E.	St. Simon's, N. Y.
Saturday,	"	23,	E.	Holy Communion, N. Y.
Sunday before Easter	"	24,	A. M.	St. John's, N. Y.
			P. M.	Holy Evangelists, N. Y.
			E.	St. Jude's, N. Y.
Monday before Easter,	"	25,	P. M.	All Saints', N. Y.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, Rector.

Course of Sunday evening Lectures on Romanism.

Lecture 1, (on Sunday, Feb. 17th,) *The Church's Doctrine of the Intermediate State, and the Romish Doctrine of Purgatory.*

Service at 7½ P. M.

☞ The Rev. Charles Reynolds, Rector of Christ church, North Brooklyn, will preach in the church of the Epiphany, 130 Stanton St., between Essex and Norfolk sts. on Sunday evening, Feb. 17. Service to commence at half past 7 o'clock.

February 16, 1850.

HISTORICAL LECTURE.

Mr. John Lord would respectfully announce that his 3d lecture on the Heroes and Saints of the Middle Ages will be given in the Hope Chapel on Monday evening, Feb. 18, at half past 7.

Subject, Thomas Becket. Admission, 50 cents.

Feb. 16, 1850.

☞ Dr. H. Colburn of Baltimore is an authorised agent for the collection of subscriptions to this paper in the diocese of Maryland.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 5th inst, viz:

Grace ch, Lockport, 8, for Africa, 1, for Athens, 1,—10; Trinity, Utica, for Africa and Constant'ple, 15; St Lukes, Rochester. 70, Christmas offgs, of S S of do, 10 25—80 25; St Pauls, Paris Hill, 5; Christ, Sherburne, 2 63; Trinity, Lowville, 3 46; Trinity ch, Fairfield, Conn, 16; Durham par, Charles Co, Md, Africa, 30; Sigma, Detroit, Mich, 4; St John's, Portsmouth, N H, 36 20; St Paul's, Louisville, Ky, Greece, 30, China, 35; Africa, 35,—100; St Peter's, Spottswood, N J, 2 15; St Pauls, Lynchburg, Va, ad'l, 12; St Sylvanus par, Nashotah Lakes, Wis, 3; Christ, Georgetown, D C, for China and Africa, 63; Mon Miss'ary Lec, Charleston, S C, 2 25; St David's, Cheraw, 29; Trinity, Edgefield, 25; chh at Edisto, for Africa, 40; a family, St Paul's, Camden, N J, Africa, 5; Emmanuel par, Alleghany Co, Md, 25; St John's, Salem, N J, 11; female mis'y soc'y, St Andrew's, Philadelphia, Greece, 50; St James, Arlington, Vt, 13 60; St James, Fort Edward, N Y, 1 54; Zion, Sandy Hill, N Y, 2 14; S S St Johns, Bangor, Me, ed of a boy, Africa, 20; Mt Zion ch, Hedgesville, Va, Africa, and China, 12; Trinity, Martinsburg, Va, Africa and China, 30; avails of a juv'e mis'y box, St John's, Troy, N Y, China, 15; Christ, Norfolk, Va, China and Africa, 100; do S S, ed 3 children, Africa, 60; contribution from some female members of do, for ch at Cavalla, Africa, 24 61;—184 61; Christ, Newark, N J, 2; fam'y mite box, 1; Miss Eliza Murdock, Urbana, Md, Africa, 5; St Peter's, Morristown, N J, 19 54; J H Taylor, Esq, Middle Haddam, Conn, Africa, 20; S S, St Pauls ch, Norwalk, O, China, 2 75, three little girls of same for do, 2 25,—5; Christmas and Epip'y offg, Bruton par, Williamsburg, Va, Africa and China, 40 35, Miss B M Page, of do, ann con, ed, Greece, 30—70 35; total, 921 72.

J. SMYTH ROGERS, Treas.
NewYork, Feb. 12, 1850. No. 2 Park Place.

☞ Of the $105 acknowledged last week from St Thomas' ch, N Y, as add'l $100 should have been credited to a lady of the ch, for Africa.

DOMESTIC MISSIONS.

Since his acknowledgment of the 5th inst., the Treasurer has received the following contributions:

Thro' J K Sass, R A in S C, from the church at Edisto Island, 50; St James' ch, Piqua, O, 10; 'Sigma,' Detroit, Mich, 6; St Johns, St Louis, Mo, 12 15; Emmanuel par, Cumberland, Md, 10; St Johns, Bangor, Me, 18 25; St James, Greenfield, Mass, 32 15; S S, 7; savings of a deceased child, 85 c; Christ, Norfolk, Va, 100; St Georges, Astoria, N Y, 22; St James' ch, Newtown, N Y, 10; St Thomas, Taunton, Mass, towards paying the salary of two mission'r's, 50; thro' C Seymour, Treas, W N Y, Fredonia, Trinity, 6 25; Utica. Grace, 32; Rome, Zion, 14 87; Geneva, Trinity, 57 76; Ellicottville, St Johns, 3; Syracuse, St Pauls, 46 03; Oxford, St Pauls, ladies sewing society, 10; ladies' sewing soc'y, Christ, Binghampton, 12; St Pauls, Paris Hill, 4; Christ, Manlius, 8; Grace, Lockport, 10; Calvary, Homer, 9 79; St Marks, Leroy, 9; St Johns ch, Canandaigua, 12; St Pauls ch, Waterloo, 11 90; Trinity, Elmyra, 6; St James', Skaneateles, 7; St Paul's, Buffalo, 46 39; M, 1; Zion, Fulton, 3; Christ, Binghampton, 8; Christ, Corning, 2; St James, Syracuse, 5; Zion, Pierrepont Manor, 39 38; ladies' sewing soc'y of do, 10; St Peters, Westfield, 3; Rev A C Tredway, 3; St James, Batavia, 25 23; St Pauls, Owego, 15; Trinity ch, Seneca Falls, 5 45; Trinity, Watertown, 6; St James, Theresa, 2 38; Grace. Lyms, 11; Zion, Greene, 4; Christ, Albion, 6 50; St Lukes, Rochester, 59 40; Christmas offgs, S S, 10 25; Grace, Rochester, 31; Trinity ch, Buffalo, 45 54; Christ, Sherbourne, 4 37; Christ, Oswego, 25 14; Trinity ch, Utica, 22 69; St Thomas, Bath, 7 73; Trinity, Lowville, 4 98; St Johns, Ithaca, 33; St Peters ch, Auburn, 15 37;—715 50; Christ, Newark, N J, 1 50; total amount, 1045 40.

THOMAS N. STANFORD, Treas.,
New York, Feb. 12, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 4th inst.

Zion, East Bloomfield, W N Y, C Seymour, Esq, Treas, 2; Mrs H Laight, sub, 5; Mrs C J Hecker, 2; Andrew H Greene, 4; total, 13.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 11, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 4th inst.

Mrs Frances Rhodes, 1; Rev Dr Sherwood, 1; Mrs H Laight, 5; Mrs C J Hecker, 2; a friend, thro' Rev D V M Johnson, 5; ch St Cornelius the Centurion, Rev Dr Mc Vickar, 1 10; total 15 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 11, 1850. 20 John-st

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 22d ult, the following contributions, viz.:

Trinity ch, Granville, per M Lee, Esq, 3; St Peter's ch, Lithgow, Rev H Wheaton, 3; St John's, Islip, Rev H M Davis, 7; St Paul's ch, Patchogue, Rev H M Davis, 1 62; Grace, Prattsville, Rev W W Olssen, 5; ch of Ascension, Esopus, Rev T Smithell, 18; Trinity ch, Ulster, Rev E A Nichols, 4 40; Female mis'y assoc'n, St Paul's chapel, N Y, Mrs Beman, Treas, 53 06; Zion, Little Neck, Rev H M Beare, 6 20; total, 101 28.

C. N. S. ROWLAND, Treasurer,
Feb. 12, 1850. 55 Water-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 22nd ult., the following contributions, viz.:

St Peters, Lithgow, Rev H Wheaton, 2; St Johns, Yonkers, Rev H L Storrs, 34; ch of the Crucifixion, N York, Rev Dr Schroeder, 30 44; St James, Fort Edward, Rev S B Bostwick, 1 72; St Johns chapel, N Y, Rev Dr Wainwright. 95 85; total 167 79.

In copying from manuscript of acknowledgement of 18th Dec, there was omitted, "from St Pauls, Glen Cove, Rev S Douglass, 5 50."

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Feb. 12, 1850. 55 Water street.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

From Mr Pruyn, thro' Rev H Potter, D D, for the support of a divinity student, 60; ladies of Grace ch, Brooklyn, L I, Rev F Vinton, D D, Rector, two boxes of valuable clothing.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., Feb. 7, 1850.

THE POOR.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A friend, 1, and a bundle of clothing; long tried friends, 20.

In reply to the kind enquiries of his friends, and as an act of justice to the suffering, he would state, that at no former perion of his ministry, has he met with cases of sickness and destitution more affecting, or presenting stronger claims for the aid of the benevolent. He might specify instances of the most painful nature, where families have been reduced, from a condition of comparative independence, to one devoid of all the necessaries of life. In addition to other sources of grief, sickness has entered the domestic circle, and laid low those on whom they depended for the means of subsistence. If we believe, that "he, who hath pity upon the poor, lendeth to the Lord," can we doubt, that assistance rendered to persons in such circumstances, will be attended with a richer blessing than earth can bestow?

LOT JONES, 77 Second Avenue.
New York, Feb 12, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

Advertisements.

☞ We are again compelled to omit several advertisements and acknowledgements which came in too late fo this week. Also some book notices, prepared.

A BOOK FOR EVERY FAMILY.

BP. BROWNELL'S Commentary on the Book of Common Prayer. A new Edition of this important family book is now ready in various styles of binding.

Also, the Rev. Dr. Waingright's Order of Family and Private Prayer.

Also Steps to the Altar, some of which are beautifully bound suitable as presents from a Pastor to young members of his flock. A great many other works suited to the holy season of the church, may be found at the old-fashioned Church Store of STANFORD & SWORDS,
139 Broadway.

LITTELL'S LIVING AGE, No. 301, 12½ cents.

CONTENTS.

1. Goldsmith and his Biographers, *Sharpe's Magazine.*
2. Two Empresses and the Artist, *Chamber's Journal.*
3. Out of Work—By a Working Man, *Do.*
4. Great Bridge over Menai Straits, *Quarterly Rev'w.*
5. Abolition of the Slave Trade of Gallinas, *Maryland Coloniz. Journal.*
6. 1849 and 1850—The New Year—Colonial Reform—Common Sense of Funerals—Carousing by Wholesale—Needlewomen's Rescue, *Spectator.*

With Poetry and Short Articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings, New York.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
Newark, N. J.—On the First Day of January, 1850.
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78	
Newark City 6 per cent Bonds,	1,900	
Brooklyn,	50,000	
Bonds and Mortgages on real estate worth twice the amount,	239,054 57	
Real Estate,	16,968 11	
Premium Notes drawing 6 per cent, secured by policies,	605,248 04	
Loans on Scrip,	6,025 32	
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14	
		$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Edward Anthony,
Lewis C. Grover,	Andrew S. Snelling,
Thomas B Segur,	Randall H Greene,
Henry McFarlan,	Joel W. Condit,
William M. Simpson,	Isaac H. Frothingham.

ROBERT L PATTERSON, President,
JOEL W. CONDIT. Vice President,
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February 4, 1850 tf.

VALUABLE AND IMPORTANT WORKS
ON THE EAST,
AS ILLUSTRATIVE OF THE TRUTH OF BIBLICAL HISTORY.

I.

THE EAST,

Or a Visit to Egypt and the Holy Land. By the Rev. J. A. Spencer, M.A., Editor of the New Testament in Greek, with English Notes, Member of the New York Hist. Society, &c. Splendidly illustrated with original Drawings. Octavo, pp. 500. Uniform with "Layard's Nineveh," "Hawk's Monuments of Egypt," &c.

LIST OF ILLUSTRATIONS.

Street and Fountain in Cairo,
The "Ibis," our boat on the Nile,
An Arab Village on the Nile,
Grand Court in the temple at Medinet Habu, Thebes,
Jerusalem from the Mount of Olives,
Church of the Holy Sepulchre,
Plan of the Church of the Holy Sepulchre,
The town and hills of Bethlehem,
The English church and tower of Hippicus, Jerusalem,
The town and lake of Tiberias,
The Port of Tyre and Mount Lebanon,
A Section of the Great Pyramid.
Sculpture on the walls of the temple of Karnak,
Figure of Cleopatra,
Plan of Jerusalem, from Dr. Schultz,
Sketch Map of the Dead Sea, from that of Lt. Lynch,
Ichnography of the ancient Cathedral at Tyre.

II.

EGYPT AND ITS MONUMENTS,

Or, Egypt a testimony for the Bible.
By Rev. F. L. Hawks, D. D., LL. D.

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III.

NINEVEH AND ITS REMAINS.

With an account of a visit to the Chaldean Christians of Kurdistan, and the Yezidis, or Devil Worshippers; and an Inquiry into the Manners and Arts of the Ancient Assyrians.

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Feb 16–3teow 155 Broadway.

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Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground beteween the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

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Poetry.

From the Missionary.

Malleus Domini.

"Is not my word, saith the Lord, like a hammer, that breaketh the rock in pieces?"—*Jeremiah xxiii,* 29.

Sledge of the Lord, beneath whose stroke,
The rocks are rent, the heart is broke,
I hear thy pond'rous echoes ring,
And fall, a crushed and crumbled thing.

Meekly, these mercies I implore,
Through Him, Whose Cross our sorrows bore:
On earth, Thy new-creating grace;
In heaven, the very lowest place.

Oh, might I be a living stone,
Set in the pavement of Thy throne:
For sinner saved, what place so meet,
As at the Saviour's bleeding feet!

G. W. D.

Selected Matter.

Fasting.

FROM SERMONS BY BISHOP BEVERIDGE.

Fasting is so pleasing and acceptable to Almighty God, that He hath promised a blessing, a reward to it, whensoever it is rightly performed, and that too, not by the mouth of a prophet, an apostle, or an angel, but by his own divine mouth when he was here upon earth; for our Lord himself saith, "When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly,"—[Matt. vi. 17.] From whence it is plain, that if a man fast not out of vain ostentation, to be seen of men and thought holy, but out of a sincere desire to keep his body under, and so fit himself the better for the service of God, that man shall certainly be rewarded for it; but what reward shall we have? Why, God will bless and sanctify it to the great end and purposes for which it is designed. Fasting, as I have shown, doth conduce much to our being holy, but it cannot make us so; that is only in the power of God, the only fountain of all true grace and holiness; but He being well pleased with fasting, where it is duly observed, doth by his own grace and spirit make it effectual for the subduing our lusts, and for our performance of all holy and good works.

For our better understanding of this we must consider, that although God can work with means, or without means, or by contrary means, as He himself sees good, yet He ordinarily makes use of the most fit and proper means that can be used for the effecting whatsoever He designs; and it is presumption in us to expect he should do otherwise. But fasting, as we have shown already, is a very fit and proper mean, as of itself conducing much to a holy and virtuous life; and therefore they who give themselves to fasting and abstinence as they ought to do, are always in God's way, using the proper means for the obtaining of true grace and virtue, and so need not doubt but he will bestow it upon them; whereas they who refuse or neglect such means, have no more ground to expect His blessing and assistance, than they have to expect he should work miracles for them.

And besides that, although the most high God, the chiefest, the only good, be always ready and free to communicate of himself, and distribute the graces of his Holy Spirit, it is to those who are rightly disposed for the receipt of them, whose bodies are fitted and prepared for the inhabitation of the Spirit, or, as the apostle words it, *to be the temple of the holy Ghost.* But certainly no bodies are so fit and proper for so divine, so pure a guest, as those which by fasting and abstinence are kept in continual subjection to the soul; for it being the soul that is primarily inspired and sanctified by the Spirit, unless the body be subject to the soul, it will not be subject to the spirit that is in it, *but the flesh will lust against the spirit.*—[Gal. v 17.] Whereas if the body be kept clean and pure, at the beck of the soul, always ready and willing to observe its commands, then the Spirit that enlightens, actuates and quickens the soul, will with great facility diffuse its influences over the whole man, so as to sanctify it throughout: for then the body being subject to the soul, and the soul to the Spirit; as the Spirit is, so will both soul and body be in their capacities pure and holy.

Hence it is that the greatest discoveries that God hath made of himself to men, and the most powerful effects of the Spirit upon them, have usually been when they were fasting, and so in a right disposition for them. Thus Moses was fasting forty days and forty nights, even all the while that he conversed with God upon Mount Sinai, and received the law from him,—[Exod. xxxiv.] Elias had fasted forty days and forty nights, when God discoursed so familiarly with him upon Mount Horeb,—[1 Kings xix.] Our Lord himself also, though He had no need of it, His body being always perfectly subject to His soul without it, yet He also for our example and imitation fasted forty days and forty nights, even all the while that He was overcoming the devil, and had the angels to minister unto Him in the wilderness,—[Matt. iv.] Daniel was fasting when the angel Gabriel was sent unto him, to acquaint him with the precise time of the Messiah's coming,—[Dan. ix.] The disciples at Antioch were fasting when the Holy Ghost in a miraculous manner spake unto them, saying: *Separate me Saul and Barnbas for the work to which I have called them*—[Acts xiii.] To name no more, Cornelius, by whose conversion the door of salvation was opened to the Gentiles, was also fasting when the angel was sent to instruct him how to get to heaven,—[Acts x. 30.] By all which it appears, that when men are fasting, and so their bodies are subject to their souls, then God takes the opportunity of manifesting himself and his will and pleasure to them, and also of directing and assisting them in the way to bliss; and by consequence, that fasting is of greater moment to our being holy, than it is commonly thought to be.

Nay, after all, it is very observable, that it is so necessary to our being holy, that we can never be perfectly holy, until we fast perpetually, I mean in heaven, where our *bodies shall be fashioned like unto Christ's glorious body,* and reduced to such an excellent temper, as neither to want nor desire food; then, and not till then, will our bodies be brought into perfect subjection to our souls, and our souls to God; so that instead of eating and drinking, we shall be always loving, always rejoicing, always praising, always honoring and obeying him; and seeing that we can never arrive at the perfection of holiness, until we come to fasting altogether, we cannot surely but from thence conclud, that fasting must needs contribute much, not only to our being, as near as we can, like to the saints in heaven, but likewise to our coming to them; and so, that the Fathers did not more commonly than truly observe, that as it was by eating that, we were cast out of Paradise, so it is by fasting that we are restored to it.

Thus I have briefly touched upon some of those many arguments which might be produced to demonstrate the excellency and and usefulness of fasting. I am very sensible that this will seem strange doctrine to many in our age, like those St. Chrysostom speaks of, who under a pretence of greater light and perfection, look upon themselves as far above so low a dispensation as this is, and therefore indulge their appetites, and laugh at such pitiful mean Christians as are forced to give themselves to fasting; and I fear many of you that hear me at this time are of the same mind, and therefore think that fasting perhaps may be very good and needful for others, but not at all for themselves.

But what? Are you not commanded to fast as well as pray? And how came you to be disobliged from one duty more than from the other? Did not Christ Himself say (Luke 24, 35): *that when he, the bridegroom, was taken from them, then his disciples should fast?* And are not you in the same number of his disciples? Hath not He, your Master, taught you how to fast, as well as how to pray and to give your alms? And do you think that He would teach you anything, but what you are bound to do? Nay, are you not therefore bound to do it, because He hath taught you it? Did He not Himself do it? Have not all the saints both in the Old and New Testament, and in all ages ever since, given themselves to fasting? Did not St. Paul himself do so? And do you think yourselves more pure, more holy, more perfect, than St. Paul was?

Men and brethren, I heartily wish that every soul here present was so, even that you were all greater saints, more eminent Christians, than that great, that eminent apostle himself was; that you were all so free from vice, so full of grace, so sure of heaven, that you had not that occasion as he had to keep your bodies under, lest after all you be cast-a-ways! That you had all got that perfect conquest over yourselves, and lusts, as never more to be inclined or tempted to sin or vanity, then I must confess you would not have so much need of fasting as St Paul had, and therefore might be better excused from it than he was.

But I beseech you not to flatter yourselves with such groundless conceits as these are, as if you were more holy and spiritual than St. Paul was. Do but deal faithfully with yourselves, and you cannot but believe that you come far short of him in every point, in your love to God, in your faith in Christ, in your zeal for the Gospel, in every true Christian grace and virtue whatsoever; and therefore you must needs acknowledge, that if he, one of the strongest, most pious, and famous Christians that ever lived upon the face of the earth; if he, I say, was forced to keep his body under, and to bring it into subjection by fasting, lest after all he should be a cast-a-way; certainly you have all the reason in the world to fear that you should be cast-aways indeed, unless you do so.

Do but consider these things seriously, and I am confident you will not blame, but thank our Church for putting you in mind of this great duty, you will admire her prudence and commend her care of those that live in her communion, in that she, in conformity to the primitive and universal Church, hath appointed several days every year for the performance of this duty, which otherwise you would be too apt to forget, and although some may think them too many, yet the greatest part of Christians in the world would rather judge them to be too few; especially those that live in the East, for they observe many more; bnt our Church in this, as in all other things, keeps still in the mean; and therefore besides the nights or eves before some holy-days, she hath appointed for days of fasting or abstinence only one day every week, to wit Friday, which hath always been observed in the Church. One week in every quarter, namely, Ember-week, in imitation of the Apostles, who always fasted before they ordained any to the ministry; and lastly, the three Rogation days, and this great fast of Lent once every year, which was observed, if not by the Apostles themselves, yet at least by apostolical men, or those that lived in the very next ages to the Apostles, and so hath been continued as a time of fasting by all churches in all ages and places ever since, which questionless would not have been, had not Christians all along found extraordinary benefit and advantage by it; and I do not doubt in the least, but that if all you that hear me at this time would be persuaded to observe all the fasts as you ought to do, you would find yourselves other-guess Christians at the year's end, than you are now; for supposing you to be always temperate, without which you deserve not to be called Christians, and besides that, to observe these several fasts as they recur; as your constant temperance would keep your bodies all in health, so your frequent abstinence would keep them always under, and bring them into subjection to your souls: by which means you would be every day more averse from your former lust, more inclined to God and goodness, more capable of His divine illuminations and assistances, more ready and able to serve God here, and more fit to go to heaven, and enjoy Him for ever.

Floating Church of the Saviour, New York.

A very interetsing service was held in this Church, on Sunday afternoon, January 27, an account of which we abridge from the *New York Express.*

What gave an unusul interest to the services was the presence of that noble-minded sailor, an honor to the English flag and to the name of a seaman, Capt. David Cook, of the bark Sarah of Yarmouth, Nova Scotia, and Capt. Hoxie, of the ill-fated ship Caleb Grimshaw, who were observed sitting beside each other on the same seat. It is usual for the officiating chaplain to read the notes requesting prayers for God's protection and preservation of sailors bound to sea, and of those just returned in safety, desiring to thank God in his sanctuary for his merciful guardianship and interposition on their behalf in preserving them from the dangers to which they have been exposed on their last voyages Among these latter read on this occasion was one to the following effect:

"Capt. Wm. Hoxie, of the ship Caleb Grimshaw, on behalf of himself, wife and child, and his passengers, officers, and crew, desires to return thanks to Almighty God, in his house, for his merciful interposition in rescuing them from an awful death, after many of them had been eleven days exposed to conflagration on their burning ship at sea."

The sermon of the Chaplain in the morning services, had been upon the text;

"WHICH HOPE WE HAVE AS AN ANCHOR TO THE SOUL."

This was well calculated to prepare the congregation of seamen, who heard it, and felt that the illustration of the metaphor, taken from an object with which they were so familiar, was well adapted to their associations, and who were present in the afternoon, for the devout meditation on the text of the Rev. Mr. Parker at this time announced.

"The voice of the Lord is upon the waters."—Psalm xxix, 3d verse.

We make the following touching extract from this discourse:—

But God be thanked I have at this hour a different picture to present to you. I see before me one who has just saved from a ship on fire, yes a ship on fire in the middle of the Atlantic ocean, belonging to this port, and who has landed from his own succoring Bark, 399 souls. I allude to the Captain of the Bark Sarah of Yarmouth, Nova Scotia, who after hovering like an an angel on the wing of mercy round that burning ship over eight days, in that cauldron of storms, the Atlantic ocean, succeeded in saving from one of the most awful of deaths this large number of his perishing fellow men.

We speak often, brethren, and rightly of the bold bravery of our firemen on land rescuing life amidst danger most appalling. We are dazzled with the sublimity of that daring which in the battle fray will mount the parapet and scale the fortress and gather laurels and seek the bubble reputation at the cannon's mouth. But is there not something in that calm, cool, patient daring, undiverted work of mercy, which for more than a whole week, day and night will stop on a raging sea, and like the ocean bird hovering over the sufferers, shaken one by one in darkness as in daylight, from the top of the cresting and suddenly bursting wave until all are saved.

Yes he saved 399 of his perishing fellow men—186 men, 144 women, 61 children, 8 infants, 2 of whom were born on the voyage. These females, children, and infants were taken in the intervals of gales of wind, from the boats, tossing like cockle shells incessantly on the raging waves, in bread bags, because they could not hold on to the ropes like men, and were thus hoisted on deck by the ship's sides, with their noble captain. All his officers and sailors in the bark engaged and cheerfully continued over one whole week in this merciful work watching for a lull of the tempest to prosecute it, and seizing on the favorable moment when It could be safely attempted.

Save them, they said, *and we will all go on short allowance, if they do make many mouths for our provisions and water.*

But for their obedience to this law of love these 399 souls would have been been beyond reach of help or of hope. Their race on earth would have been finished, their probation ended, and while their bodies would have perished by the devouring elements of water or fire, their spirits, at this moment, without more of probation or space of repentance, would have been buried in the eternal world. But for this act of benevolence, kindness, and love, what pangs would have been sent through thousands of thrilling hearts; what anguish and woe been carried through the ranks of many weeping households!

* * * * * *

He risked besides this, and came near himself and his crew, when they saw the land, suffering shipwreck. He risked the displeasure of his owners—risked every dollar he was worth—by incurring so much liability. Risked exposure to beggary, his wife and children, for I will tell you he is a poor man; and three years ago came into New York, stripped by the perils of the sea of every thing he was worth. I have read the logbook of his mate. I have conversed with persons he has saved, whose tears choke them when they attempt to utter his name.

I know the difficulties he had to encounter, the patience and wisdom he exhibited in overcoming them in his work of mercy, and the personal perils he braved.

Dear brethren, we will pray for him and his men, and all that belongs to them while living

The grateful acknowledgments of the city, the state, the country will follow them; and their EXAMPLE and their MEMORY will live in the page of history, and in the records of human philanthropy, long after the generation to which they belong shall have passed away.

He has not come here to ask your notice and approbation; he has come here only to worship his God, and thank him for having made him an instrument of the divine compassion to the sufferers. But I know you sympathise with them most sincerely, and would blame me if I did not tell you he was here that you might, after the service and benediction, take him by the hand before he goes from among us.

There was scarcely a dry eye in the house during the delivery of the latter part of the discourse, and the preacher was himself so affected that several times his utterance seemed to be choked.

After the Benediction it was proposed that a Bible be presented in the name of the congregation worshipping that afternoon with Capt. Cook and Capt. Hoxie, to each one of the officers and crew of the Bark Sarah, now detained with the vessel at Quarantine, who were prevented from being present, as a testimonial of their thanks and approbation. This having been unanimously assented to, one of the gentlemen present asked if they might not all have an opportunity of contributing. The Rev. Mr. Parker replied that it was not the custom to hand around any plate on any occasion in that house, but that those who wished, would have an opportunity of contributing to the object by depositing their donation in the box at the door, over which was written—

"*Contributions for books to be given to sailors leaving this port.*"

As he should on that day devote the whole it contained for that object and books for the benefit of this crew.

It was then requested that Mr. James H. Brame, the consignee of the Bark Sarah, who was present, would with Capt. Hoxie of the Ship Caleb Grimshaw conduct Capt. Cook to the door of the church before any of the congregation left their seats, that all on retiring should have an opportunity to take by the hand and express to him their thanks—*to a man who had proved himself an honor to the name of a sailor, to his country, and to his generation.* This was accordingly done, though Capt. Cook was drawn from his seat with evident reluctance. It was some time before the Church was cleared, as the house was much crowded with seamen and ladies, and others, but no person departed, and few without expressing in choked utterance their emotions, until they hrd had an opportunity of taking Capt. Cook by the hand.

We may here mention that by resolution of the Corporation the freedom of the city was bestowed upon Captain Cook, as a testimony of civic respect for his gallantry and humanity; and that the handsome sum of 5000 dollars was collected among the merchants and underwriters, and presented to him; as also liberal gratuities to the mates and crew.

Advertisements.

COLLEGE OF ST. JAMES, Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The COLLEGE has for several years, had the four regular classes pursuing a full course of collegiate studies, under the proper Professors for each department. The GRAMMAR SCHOOL embraces the Preparatory classes in which a student may prepare for the Collegiate course.

The MERCANTILE classes provide for those who not desire to graduate, special studies preparatory to business; French is a regular study for all the pupils without charge; in addition to French, mercantile students may learn German or some other modern language.

The charge for the annual session of ten months (from Oct. 1 to Aug. 1,) $225, covering all academical and domestic expenses. All the departments are under the immediate supervision of the undersigned, to whom application may be made for information on the admission of students. The charge for new pupils commences from the date of their entrance. J. B. KERFOOT,
Feb 9, 6t Rector, College of St. James, P. O.

REPORT FOR JANUARY OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of January, 1850, has issued one hundred and six new Policies, viz.:

To Merchants	27	To Manufacturers	7
Mechanics	18	Physicians	0
Farmers	13	Lawyers	4
Clerks	8	Clergymen	2
Agents	4	Ladies	3
U. S. Consul	0	Auctioneer	0
Civil Engineer	0	Shipmasters	3
Judges Sup. Court	0	Mariners	4
Brokers	0	Others	13
	70		36
Lives insured			106

This Company have just declared a Dividend of 40 per cent. for 8 1-2 months ending Jan. 1, 1850, for which certificates will be issued.

Accumulated Capital, Jan. 1, 1850—$211,829 50.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.

MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 1 to 2 P. M.

PEW FOR SALE.—The pew No. 50 in St. John's Chapel belonging to the estate of Elizabeth Skinner, deceased, being one of the best and most eligibly situated pews in the church will be sold to close the estate. Possession on the 1st May next. Apply between the hours of 4 and 5 P. M. to A E. MORRIS,
20 Beekman street.

ST. LUKE'S CHURCH.—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street,
Jan. 26, 1850—6t$

THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the christian family a source of instruction, amusement and profit; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

The Evergreen is published monthly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all,* we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk,* and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis,* or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N. B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

Back volumes, containing portraits of many of our Bishops, and views of most of the churches in the city, may be had in sets, or single volumes.

W. H. ONDERDONK, Proprietor,
Jan 26–tf 161 Fulton street.

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D. D., LL. D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Rt. Rev. Bishop White, D. D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and will be secured by copy-right for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore.—Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more new subscribers?

The following gentlemen are among the contributors to the Review:—

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